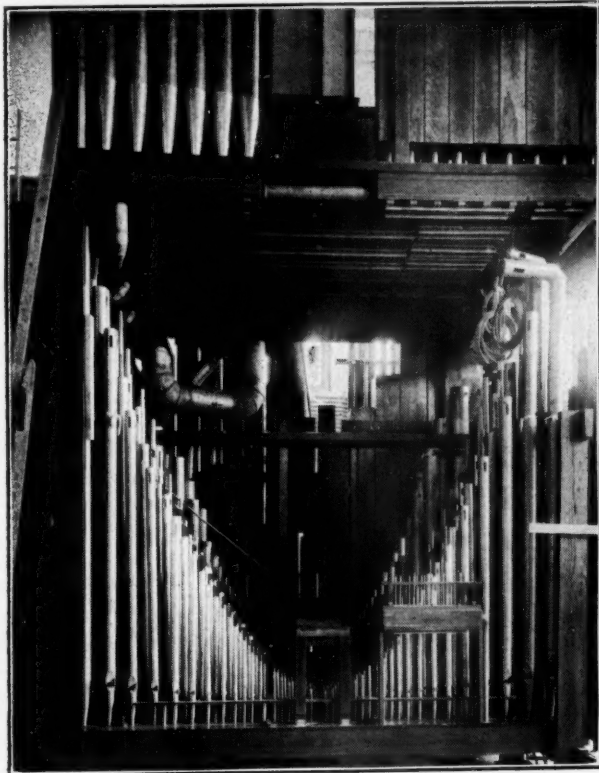




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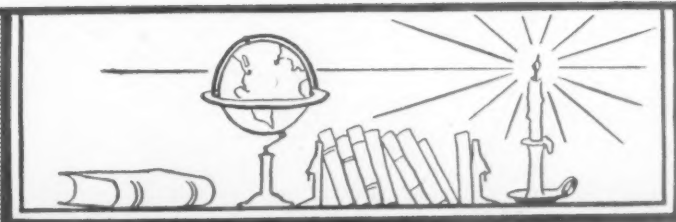


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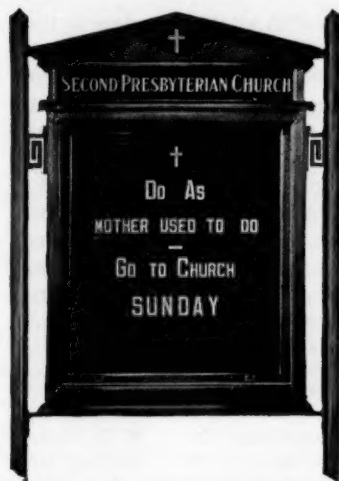
VOL. VII.—NO. 7

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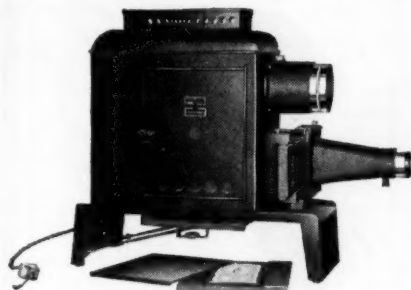
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## The Editor's Drawer

I have called attention before to the fact *Church Management* becomes doubly vital to the minister in the days when the church is hard pressed. We try to make it practicable dynamic and spiritual. Look at the table of contents on this page and see if we succeed. Each issue tells its own story. It is the reason why while other periodicals are desirable, *Church Management* is a necessity to the modern minister.

\*\*\*

And now to get you ready for a great series of articles on the minister's personal problems. Dr. J. W. G. Ward is with us again. He is writing on "Ministerial Pitfalls." The first article appears next month. The titles to be published include:

Missing the Tide  
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Embittered  
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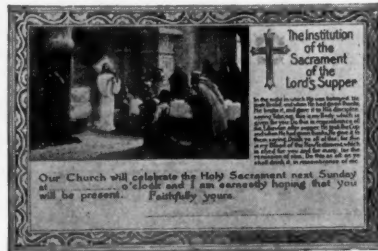
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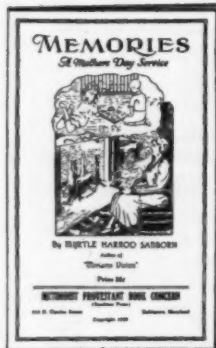
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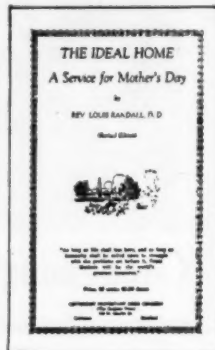
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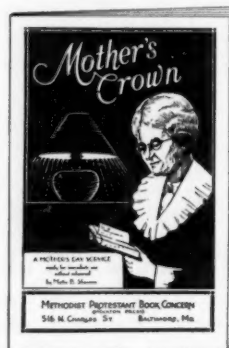
A Mother's Day Service

By Mattie B. Shannon

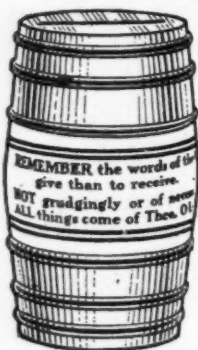
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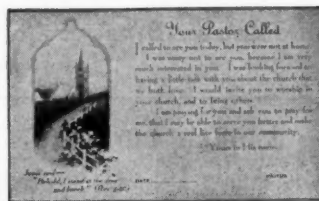
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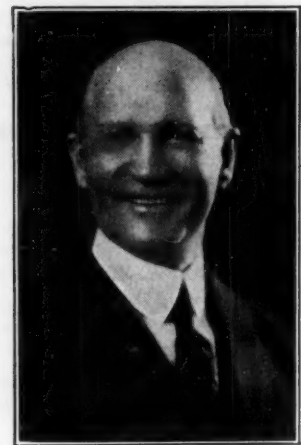
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VOLUME VII  
NUMBER 7

# CHURCH MANAGEMENT

APRIL  
1931

*A Journal of Homiletics and Parish Administration*  
Edited by WILLIAM H. LEACH

## 250 Things For Your Church To Do

*By Robert Cashman*

Perhaps this list should be published and distributed to your church officers. No church ever did 250 of these things in a month, but it is always necessary to make a start somewhere. Mr. Cashman is the business manager of the Chicago Theological Seminary.



Robert Cashman

THE teachings of Jesus, which have lightened the pathway of countless millions since our Savior walked upon the earth, doubtless never would have come down to us, were it not for the fact that Jesus had the wisdom and the foresight to surround himself with a group of men whom he formed into an organization that should carry on his work after he had gone.

One of our modern evangelists tells the story of an imaginary scene, where the angel Gabriel looks down over the parapets of heaven, and seeing the strife so prevalent on the earth, cries out to his master, "Oh Jesus, you have been crucified. Who will carry on your work?" And the answer comes softly but confidently, "My disciples." Gabriel, however, seems unsatisfied, as he continues to watch, and again asks, "But Master, suppose they should fail you?" And Jesus replies, still confident, "I am depending on them."

In these days of idealized and beautiful liturgical services of worship, when young ministers just out of seminaries think of the church as "a place of worship and not a workshop," is there not danger that we may overlook the example of Jesus in taking the time, which must have been very precious to him, to train even ignorant and unsympathetic men, to get his viewpoint, and to carry on his work, after he was gone?

In one of our recent Seminary classes on The Business Administration of the Church, we tried to impress upon the ministers both young and old, the importance of the better care of church property, and called attention to the fact that in such channels of activity may be found some of the very best opportunities available to interest the laymen of the church.

"Why should I waste my time attempting to improve the property of the church," interrupted one minister of considerable experience, "when I have been trying for four years to get a broken step fixed at the rear of the building, without success?"

I related this story to the class:

Not many years ago, the Rev. Jesse F. Perrin, a senior student at The Chicago Theological Seminary, was assigned, under the direction of the Church Extension Society, for summer service at Hermosa, South Dakota.

"The town to which I was sent," he said, "proved to be a 'has-been'. It had been a freighting point for the mining operations in the heart of the Black Hills.

"In its glory it had boasted of eleven saloons and three churches; but the railroad was extended, and the town was left to die, saloons, churches and all. Now it had only 75 inhabitants, two small stores, a bank,

postoffice, garage and a small hotel, plus about three blocks of empty buildings.

"The town had been without any Protestant services for nearly a year. The people thought they were too poor to support a church, and they were poor in material things, but wonderfully rich in spiritual gifts.

"Twelve people came to church that first Sunday, but as the weeks went by, the church shook itself free from inertia, and began to do things. A choir was organized, socials were held, and a Fourth of July picnic, and people began to come to church.

"The summer was half gone," said Mr. Perrin, "when I made the remark that I would be glad to paint the thirty-year old parsonage, which had never known the warmth of a coat of paint, if only the money could be raised to purchase the necessary supplies. One man who heard me was a trustee, and the next Sunday after church, he raised the needed \$40.00. I set to work, and the parsonage on the hill soon shone with three coats of white paint.

"But Satan was not to be outdone by the Lord. The proprietor of the pool-hall fell in with the spirit of the preacher, and painted his building; so also did the hardware man. Later the garage man and hotel keeper did likewise. The whole town began to take on more civic pride. A sign was put on the church where all passers-by could read, and we were very proud of our achievements.

"During the third summer, the church decided to enlarge its plant. Everybody helped. It was a co-operative, community enterprise, and ended in a home-made church building, with kitchen, recreation room and all.

"We had a shingling bee one day, when thirty farmers worked on the roof and grounds, getting the building ready for the final touch of the plasterer and the painter.

"And as we joyfully laid shingles that day, we little dreamed that two years later, the President of the United States would choose to worship under that humble roof, in preference to other places that had been prepared for him."

I call attention to the fact that while Mr. Perrin began his administration almost single-handed, and doubtless suffered with many a lame muscle as he patiently launched into his program of painting and other improvements, he ended not only with "thirty farmers working on the roof and grounds" but with many other groups interested and busily engaged in the improvement and beautification of not his, but their church property. In other words, he multiplied his life, and perfected an organization to carry on, after he was gone.

Following our discussion on the care of church property, the class was given this assignment: "In the order of their importance, name ten items of improvement which ought to be made in the care of your present church properties."

The papers turned in the next morning, revealed

a constructive list of "250 Things to Do." Here are some of the items recommended:

Install electric light over bulletin board.

Fill six-inch depression in church lawn.

Put railing beside front steps which become very slippery in winter weather.

Repair drinking fountain that has been out of order for some time.

Fix loose steps at church entrance.

Varnish front doors.

Replace broken pew in auditorium.

Glass dome should be cleaned and dead lamps renewed.

Flowers and shrubbery ought to be planted near the church to relieve the bareness of the corner lot.

Lights are too bright in front of church; very annoying; should be softened.

Primary room in basement should be walled with beaver board—would bore holes in floor to drain the water off in wet weather.

Trim trees around the church; two might be cut down.

The windows need hooks to hold them open.

Provide folding partitions for our Sunday School.

Chimes or harp celeste would greatly improve our organ.

Move clock from side of church to rear.

Repair six broken windows and four sections of sidewalk.

Install light over front door of church.

Leaky roof should be fixed.

Church auditorium ought to be decorated.

Remove dandelions from the lawns.

Need carpet on pulpit platform.

A hat and coat rack should be provided at the back of the church.

The deeds, insurance policies and other papers pertaining to our church properties should be checked and filed in a safer place.

Boiler room needs whitewashing, to improve cleaning "morale" of our janitor.

Curtains should be installed on windows of auditorium to soften bright morning light and give better atmosphere for worship.

And so the list runs into scores of items, hardly one of which could not be covered pleasantly and profitably by properly appointed committees in the Church.

The following paper attracted my interest especially because of the comment added at the end:

"Paint the church—a frame building

Improve the side lawn to match the front

Repair fence: automobile collision broke it down some weeks ago

Varnish top of bulletin board

Fix walk in front of church"

Etc. etc. — — —

And here is the ministers' concluding remark: "We have a fine janitor, and a good board of trustees, and

(now turn to page 538)



# Great Leaders Are Church Raised

*By Christian F. Reisner*

---

This is one of the most optimistic messages we have ever been permitted to publish. The Church does count when it comes to making men. Read what the pastor of New York's Broadway Temple has to say on the subject. Here is cumulative evidence.

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**T**WO years ago Roger Babson printed a list of fifty of the most noted men in America and every one of them was raised in a religious home and all but one prayed daily. It has been my privilege to know personally, many distinguished men and, since a long habit leads me to talk "religion," I have discovered the religious attitude of many. All are exceedingly reticent and might interdict me from telling the following facts. But, they will probably fail to condemn me when they realize how effectively these incidents demonstrate the fact that religion does develop man's fullest ability. The list is small since it is limited to those recently interviewed but among scores of others, I do not recall a single leader who was not raised in the atmosphere of faith in and worship of God. Every American boy is encouraged by the hope that some day he may be President of the nation. Most of us remember back to the days of Theodore Roosevelt. No public citizen was more devout. He was raised where family prayer was observed with a father who conducted a "Mission" in which Theodore taught a Sunday School class, which activity he continued through "Harvard" days. He attended church regularly, read the Bible diligently and prayed earnestly. I spent five years gathering material for "Roosevelt's Religion" and the evidence there is so abundant that people almost question it because he so rarely discussed and always covered up his purely religious activities.

The recently deceased W. H. Taft told me on a railroad train soon after his defeat for re-election: "It was Providential that I was not elected. My doctor tells me that I could not have stood the strain of another four years." He was beautifully cheerful because of a real trust in God. He attended church very regularly. On May 9, 1917, he made a special trip to

New York and spoke very effectively at Grace Methodist Episcopal Church, of which I was pastor, concerning religion and every one's daily need of the church.

During the war, I introduced several resolutions in a preachers' meeting expressing sympathy and assurances of prayerful backing for President Wilson and always received letters of gratitude expressing profound trust in God. It was always easy to talk with him about religion. He regularly kept a copy of the Bible near him and never a day passed without his reading it. The second time he ran for President, the son of a Baptist clergyman ran against him and was defeated by a very few votes. That man is now the Chief Justice of the Supreme Court, Hon. Charles E. Hughes. During that campaign in New York, the two candidates for governor, as well as for president, were sons of ministers. In fact, a study of "Who's Who" in America and in Europe, shows that the sons of ministers succeed sixteen times more than the sons of any other profession.

With a letter of introduction from Chief Justice Taft, I called on Vice-President Coolidge and spent nearly one hour talking about religion. He agreed that the masses had forgotten that Christmas was Jesus' birthday and felt that such a fact should be emphasized. He, therefore, promised to come to New York one year later and speak at a meeting on the Sunday preceding Christmas when he would stress this fact. But, before the year rolled around, he was President. He nevertheless wrote that he still hoped to come and speak on that subject. All will recall how he telegraphed Dr. Pierce, the Washington Congregational minister, to meet him on his return to that city as President, at which time he arranged to take his first communion and join the church.



Broadway Temple, New York

A little over eight years ago, I visited a devout Quaker in the Vanderbilt Hotel, New York, and after much persuasion, secured his consent to address the New York Conference meeting at Kingston, New York. He had small speaking ability but his sincere interest in organized religion made an unforgettable impression. His name was Herbert Hoover and since he has become President, no one fails to understand his simple faith in God and his dependence for guidance.

President Elliot, of Harvard, once dined with President Roosevelt and the particular group that was helping him put over his high idealed program. President Elliot turned and asked "Mr. President, how many of these aides are church members?" Mr. Roosevelt replied, "I do not know, let us ask them." He did so and every one of them had been reared in the church. Every member of President Hoover's first cabinet was a member of the church and only one now is not an active member. One Washington pastor recently told me that six cabinet members attended his church.

Honorable Alfred E. Smith, who contested the election with Mr. Hoover, is a clean-living, high minded consistent and faithful member of the Roman Catholic Church, while his running mate, Senator Robinson of Arkansas, is a member of the Methodist Episcopal Church South.

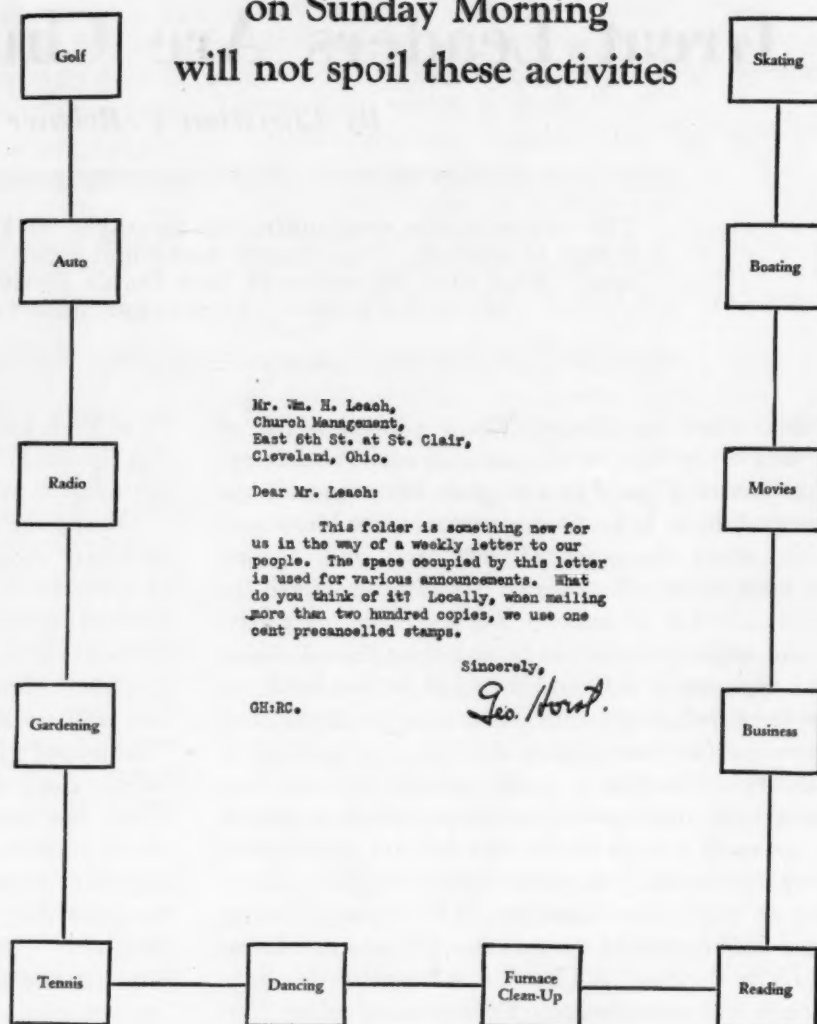
Vice President Curtis was first known to me as the teacher of a Bible class in the humble Kansas Avenue Methodist Church in North Topeka, Kansas. He has always been proud of his church affiliation and has kept his relation vital. His successor in the Senate, Hon. H. J. Allen, was converted under "Billy" Sunday and for years had a gospel team of business men which conducted evangelistic meetings where hundreds were "converted."

Governor Franklin D. Roosevelt is an ardent member of the Episcopal Church and will shortly give his "testimony" to religion in my pulpit as did Governors Whitman and Smith before him. For many years the Mayors of New York have been Roman Catholics. W. J. Gaynor was originally a Roman Catholic but broke with his church as did John Purroy Mitchell. The latter so displeased the church that they defeated him for reelection.

The present District Attorney T. C. T. Crain recently told a group of ministers of his indebtedness to the Sunday school, church services and religious influences which came to him in the old 43rd Street Methodist Church. A few weeks ago he spoke in my pulpit making a sincere appeal for fathers to bring their children to the "Master" and give them a thorough religious training.

Former Police Commissioner Whalen, without doubt, as high idealed a man as

## One hour and thirty minutes on Sunday Morning will not spoil these activities



Yes, Mr. Horst, I think that it is a very clever idea, well done. The above reproduction shows but the inside of the letter. It folds to a size of  $5\frac{1}{2} \times 8\frac{1}{4}$  inches. A picture of the church appears on the back, around which are grouped the activities of the church. Mr. Horst is the pastor of the First Congregational Church, St. Joseph, Michigan.

has ever directed a police force, put me as the only clergyman on his Crime Commission which has worked out a Crime Prevention Bureau which will relate erring boys and girls to the churches and social agencies before taking them to Court. He is a very devout Roman Catholic and is a total abstainer. His first Deputy Hoyt, was reared a Methodist and is now a member of the Episcopal Church; while Judge Leach, the only deputy ever to remain in the department for over twelve years, was a Methodist and is now a Presbyterian.

Newspapers can exert a great influence and it is, therefore, interesting to discover that almost without exception, men in the important departments were reared in a religious atmosphere and many of them are church men. It is significant that the distinguished, deceased

owner of the influential *Chicago News*, left much of his fortune to be used for the Congregational mission and church work.

Adolph Ochs, after conducting me through his great *New York Times* building, turned to me as we were leaving the wireless room, where he had connected us with Berlin, Rome, Paris, etc. and said: "If we can talk easily with all parts of the world through the medium of the mysterious wireless, why is it not possible for God to talk to us?" Mr. Ochs is an active trustee of Temple Beth-El, the new \$10,000,000 Jewish "cathedral," and is a spiritually minded, Godly man with high ideals for his paper, which gives great aid to the churches.

Dr. John H. Finley, the distinguished

(now turn to page 530)

# Puritanism And The Episcopacy

*By Henry J. Wicks, Gordon College of Theology and Missions*

"Certainly Streeter was hard put to it for an argument when he made the suggestion that Diotrephes was a bishop. He may have been a pastor. He may have been a layman in whose house the congregation met." With such sweeping assertions Dr. Wicks carries on his story of early English Puritanism.



H. J. Wicks

"THE Pope brought in the lordship of one man over many churches, yea over many shires." This was the view of the men who published the "Admonition to Parliament" in the year 1572. Cartwright said that God ordained a plurality of bishops in every church and that it was the Devil who brought in first one bishop in each congregation and then diocesans, patriarchs and popes. He maintained that the Presidents of whom Justin Martyr speaks were simple pastors and that the bishops of whom we read in the Ignatian Epistles were of the same order. He admitted that Cornelius of Rome and Demetrius of Alexandria were in charge of the churches of a district but added that this polity grew slowly and that even in the fifth century there were still bishops of little places. It was only by repeated legislation that this custom was put down.

Within the limits of a short article it will not be possible to do more than to present the facts as to this matter in outline, yet even this may be of service and the reader may be assured that I have gone to the sources for myself; he may count on the correctness of my statements. Church government in Apostolic times was to some extent on popular lines as we see in reading Acts 6 and 15. But experience seems to have revealed the need of government and that is made plain in quite a number of Pauline passages as well as in the epistle to the Hebrews. At Corinth there was apparently nobody possessed of any commanding authority but at Thessalonica and Rome there were men who took rank as leaders in the community, though we do not know that they had any official position. But, in quite a number of Pauline and other churches, elders were appointed. At Philippi there were bishops and these were probably elders since the Ephesian elders are also styled bishops. In no case have we any indication of the existence in these communities of a presiding bishop. James had a position clearly of great influence

in Jerusalem but there is nothing in the "Acts" to suggest that he was even President of the elders. Certainly Streeter was hard put to it for an argument when he made the suggestion that Diotrephes was a bishop. He may have been a pastor. He may have been a layman in whose house the congregation met. It is possible but not certain that the bishop spoken of in the Pastoral Epistles was the pastor of a single church and if so Timothy was a diocesan at least temporarily; if not, he certainly is an early example of the congregational bishop or presiding pastor. Titus was more than that. He was to "appoint elders in every city." His position resembled that of a modern bishop if only for a while. It is clear then that Cartwright should not have said that to have several bishops in every church is the divine order. There was no uniformity of method in Apostolic times. To say that Satan introduced one bishop in every church is to condemn St. Paul himself in his action at Crete and Ephesus. But these two are exceptional cases and we cannot affirm that any church in that time had a permanent head. Nor can we say with Hooker that "the form of regiment" which the Apostles "established at first was that the laity or people should be subject unto a college of ecclesiastical persons which were in every city established for that purpose." We do not know that the elders met as a body. They were not set up in every city. The one thing which is clear is that usually leadership was in the hands of a number of men and that that order gave way to the rule of one man at times if only for a temporary need.

In the age immediately succeeding Apostolic times. Presbyter-Bishops were the leaders at Corinth as we learn from Clement of Rome and there is nothing in his letter to indicate a different order in the capital city. Hermas, who seems to have been his contemporary, speaks of "the elders who preside" in Rome and Igna-



tius is silent as to a Bishop there. Philippi had no bishop as late as 111 A. D. when Polycarp wrote his letter and the Didache seems to indicate that at the close of the first century or a little later some churches had no bishops or deacons. It seems likely that a congregational episcopacy was set up in this period in Jerusalem, Smyrna, Alexandria and Antioch. Ignatius distinguishes presbyters from bishops in the churches but his "bishop" is normally President at the Lord's Supper and he is the responsible official to whom the poor must look for their relief. His eager urging of the importance of the bishop seems to indicate that the office was new and as yet not securely placed in the churches. It is clear that his "bishop" was a simple Pastor and we have no sign of the diocesan in this period.

Coming to later times, it is plain that Tertullian's Bishop was a Pastor of one flock for he tells us in the "De Corona" that from the Bishop's hands the local congregation received the Eucharist. But Eusebius quotes Cornelius of Rome to the effect that Rome in his day had 46 presbyters, 14 deacons and over 1500 persons in distress whom the church nourished. At the close of that century (the third) Rome had 40 separate congregations, yet all were under the leadership of one Bishop. As Lindsay has put it, the second third of the third century saw changes; the tendency was for the bishop to become more than the pastor of a single congregation. But Lindsay says of Cyprian that he "had that authority over the single congregation which our Lord possessed over the universal church. He is the priest of God who in the Eucharist offers to God." I notice however that when in his time clergy received penitents at the Communion he blames them not for administering the holy ordinance but only for accepting the penitents without his consent. It seems probable therefore that Cyprian had more than one church under his control. He speaks of many clergy as his colleagues, yet he surely would not have needed many of them for one church. Felicissimus, the deacon who was in revolt against Cyprian, had, it would seem, a congregation "in the Mount" and it is possible though not certain that this was one of the regular assemblies of the Carthage church. Against this, we have to consider that Church law as stated by Cyprian required the presence of clergy and laity at elections of bishops and other clergy and the question has been raised whether a considerable number could have met safely in those days of state opposition to the church. It is probable, however, that Cyprian was presenting the ideal and we know that he did not always act in accordance with it. It would seem therefore that not only in Rome but also in Africa, the third century saw the beginnings of diocesan episcopacy, though the sphere of the bishop was not so large as it subsequently became. The great councils of the fourth century insisted upon a considerable development of the powers of certain bishops. The Antioch Council in its ninth

canon lays it down that the Bishop presiding in a metropolis has charge of the whole province and other bishops must do nothing without him except that which concerns their own dioceses, for each must govern "the whole region surrounding his episcopal city." Here we come in sight of Archbishops, for though the metropolitan bishop did not as yet bear that title it is plain he had that rank and the Council of Nicaea in canon six ordered that his consent should be held essential to the making of a bishop. The Antioch Council held that it was only affirming the ancient canon of the fathers and the Council of Nicaea said that the rule of the Bishop of Alexandria over a province was the ancient custom. We cannot say how much was meant by the word "ancient" in these statements but it is clear at any rate that the diocesan and the metropolitan were no new figures in the church in the early part of the fourth century.

Yet Lindsay calls Cyprian "the champion of the most insignificant Bishop whose congregation might be the church of a hamlet." As late as the time of the African Council in 419 A. D., one Posthumius spoke of a Bishop who only had one presbyter under him. Hatch says that in one early council held after the Diocletian persecution 42 bishops were present from proconsular Asia, a district not larger than Lincolnshire in England, that 32 bishops from its 42 towns were at Ephesus and 39 of them were at Chalcedon. Councils of the fourth century spoke in their canons of bishops of villages or country places called Chor-episcopi. The Council of Sardica (343 A. D.) forbade the appointment of bishops in villages or small towns where one presbyter would be sufficient and the Council of Laodicea made the same regulation. African Councils again and again made laws to limit the number of bishops. In the Coptic Constitutions of the third century we have a picture of a bishop as the pastor of a tiny community consisting perhaps of not more than 12 men, and the Apostolic Constitutions, some decades later, speak of the same sort of bishop. As late indeed as the fifth century, Sozomen knew of nations among whom a bishop served as a priest over a village and he observed the same order of things himself in Arabia and Cyprus and among the Novatians and Montanists. The primitive custom of having a bishop over one congregation went on for ages and it was only very slowly that it gave place to the diocesan system. The quoted statement with which this article begins is an error. The diocesan system was no creation of the Papacy. It is equally certain that that polity was a late development. That, however, is not to say that it is illegitimate. There is such a thing as a right and proper development. But the diocesan should never be a "Lord" as he is in such countries as England and it would be well if the sphere of a bishop's authority were in all cases small enough for him to be a real father in God to his clergy and their people.

# How To Produce Religious Drama

By Fred Eastman

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Fred Eastman, who writes this practical article is the Professor of Religious Literature and Drama in Chicago Theological Seminary. He is well known to ministers and churchmen of America through his many books dealing with this subject and frequent contributions to the religious press.

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"THERE is a notion abroad," says John Dolman, Jr., in his book, *The Art of Play Production*, "that whenever two or three are gathered together, it is appropriate to produce a play." Certainly any teacher of drama is apt to share this notion for every mail brings him requests for lists of suitable plays, inquiries about where to get costumes, and how to avoid paying royalties and still keep out of jail. Most of such inquiries which reach my desk come from churches. In the last ten years the religious drama movement has made such headway that today the important church which is not using drama in its ministry is the exception rather than the rule. Churches may differ in their motives for using it—some for entertainment, some for education, and an increasing number for worship—but use it they do."

The demand from the churches for religious dramas has increased far more rapidly than the supply of effective plays, although, unfortunately, not faster than the publishers have added to the heaps of what they optimistically entitle "religious drama" in their catalogues. The supply of capable directors is almost as lean as the supply of good plays, but it is a hopeful sign that the churches themselves recognize this inadequacy and are inquiring nowadays about methods as well as about plays. To answer some of these questions concerning method is the aim of the present article.

Of course, no one can tell in 3000 words how to produce a religious drama, but the A.B.C.'s can be suggested and at

the end of this sketch the reader will be referred to the authorities from whom he can learn the X.Y.Z's. A selected list of plays is also to be appended.

## Organization

Let the church begin by appointing a drama director and giving him absolute authority over the entire production. Since the drama is to be an artistic production, it must have unity and there is no better way of making the finished product a unit than by having its director a unit, that is, an individual rather than a committee or a group. It is to be hoped that he will be a benevolent dictator, sympathetic and eager to receive suggestions, but a dictator he must be if he is to have the responsibility for the complete production.

The next step is for the director to form a production organization with a differentiation of labor. More plays fail because of inadequate stage lighting and other back stage functions than because of inadequate acting. Too often the director of church drama groups seeks to do all this back stage work himself or parcels it out at the least moment. This results in mediocre accomplishment and in unnecessary worry and fret. Worst of all, it destroys the religious atmosphere. Therefore, let the director organize his group as follows:

**ASSISTANT DIRECTOR:** To help the Director and conduct rehearsals in the Director's absence. Responsible also for the creation and harmonizing of other items on the program with the play.

**BUSINESS MANAGER:** Responsible for all business arrangements, secures engagements, the stage, ushers, programs, keeps full and accurate ac-



Photo by John D. Jones

The Servant in the House, Presented by the Pilgrim Players of Evanston, Illinois Under the Direction of Mrs. A. Starrbest



count of all receipts and expenditures, and renders a complete report to the Director the day after the production. The Business Manager is also responsible for seeing that the house is well ventilated and free from disturbing noises during rehearsals as well as during productions.

**PUBLICITY MANAGER:** Responsible for securing the audience. To this end he writes publicity and advertising and places it, makes speeches, and does anything else his ingenuity suggests in order to assure the cast of adequate audience.

**STAGE MANAGER:** Responsible for stage sets, draperies, curtains, the placement of major properties, and the cleanliness and order of all things back of the front curtain.

**ELECTRICIAN:** Responsible for both stage and house lights and their manipulation to secure the right effects.

**PROPERTY MANAGER:** Makes a list of necessary properties, secures them, sees that they are in their proper places on the stage, and returns them to their owners promptly after production.

**COSTUME MANAGER:** Responsible for securing proper costumes having them ready at least one week before production and returned promptly on the day following production.

**MAKE-UP MANAGER:** Responsible for make-up of the members of the cast. Must work in harmony with Costume Manager and Electrician to secure harmonious effects.

**PROMPTER:** Holds the book of the play through rehearsals as well as during production.

### Choosing the Play

When is a play religious? The answer which experience has taught is this: A play is religious when it has a religious effect upon an audience, that is, sends the audience away exalted in spirit and with a deeper sense of understanding of the spiritual struggles of life and a closer fellowship with God and man. Some Biblical plays have this effect and some do not. Some modern plays have it and others do not. The first thing to aim at is the religious effect. It is better to choose a play in which the characters do Christ-like deeds rather than a play in which the characters simply talk a lot about Christ. Avoid propaganda plays. Avoid preachy plays. Avoid pious plays. Choose plays of character and action, of humor and imagination, of beauty and dramatic power. Here are questions which can be applied as tests:

Are the characters real, i.e., do they seem to have the breath of life in them? Does the play reflect a struggle common to the experience of the audience? Does the plot include adequate situation, conflict, suspense, choice climax, solution? Does it succeed in reaching the emotions? Does the play come within the limitations of the cast and equipment? Will it have a religious effect upon the audience and upon the actors?

It will make a great difference, of course, whether the play is for presentation in the parish house or in the church auditorium. Plays requiring scenery or involving items that seem out of place in the worshipful atmosphere of the auditorium should never be presented there. The auditorium should be reserved for liturgical dramas, Biblical plays, and pageants, and only such modern dramas as are essentially worshipful. All other religious plays probably the majority should be presented in the parish house.

As for royalties, it is as useless to expect to find good plays without royalties as it is to find teachers

and preachers and business men who can work without salaries. Royalties are the only fair compensation of authors and publishers for their toil and expense.

The director should select about three plays any one of which he thinks will meet the above tests. He should then assemble his group to read these three plays. Let the three plays be read aloud and followed with a discussion of the merits and demerits of each, then let the group vote upon the play they wish to present. If the vote is a tie or nearly so, it can often be settled happily by agreeing to present first the play receiving the most votes and then some few weeks later the play receiving the next largest number of votes.

Before the cast is chosen, it is essential that the whole group understand the central theme of the play and also the purpose of each episode in the play and its relation to the other episodes. It is equally important that the members of the group understand the sequence of emotions as well as the characters of the play and major conflicts and purposes and their reactions upon one another in the progress from episode to episode until the final climax and solution.

### Choosing the Cast

Let the group read the play while sitting in chairs arranged in a circle and without any attempt at business. The director will ask various members to read certain of the most important lines in the various parts. After he has satisfied himself as to which players are best suited for the parts he will announce his decision, making it clear that he is passing no judgment upon the others, also that those who receive the important parts in this play must be prepared to accept small bits in the next play and vice versa.

The director and stage manager should next lay out a plot of the stage and the properties, showing the location of all windows, entrances, exits, furniture, and other properties. The director and the assistant director will then go through the manuscript and indicate at their proper places the movements of the characters, the business, the crossings, and the changes in lighting.

After the action has been blocked out, the director then checks its validity by observing and grouping. The picture in the frame of the stage should have good composition and be well balanced. He must avoid having actors block the audience's vision of the other actors. He must not overcrowd his stage on one side or the other. The grouping should always bear a direct relation to the mental attitudes of the characters to each other. If one man, for example, is in mental conflict with three others, the director will have this opposition shown by his grouping, placing the antagonists on one side and the protagonist on the other. Even so, he will keep the balance by so placing this group as not to over-weight the stage on one side or the other.

### Criticism

After the action has been blocked out and the group-



# The Memory Chest

By Edith M. Lee, Winslow, Washington

**D**OES your church need a fresh coat of paint? Would you like to see the broken chairs replaced with pews? How would it seem to have new carpets in the aisles? Have you longed for a furnace? Or, perhaps, it's the small, dingy windows that you would like to have replaced with large sunny ones. It can't be done, you say? Wait until you have heard the story of the Memory Chest and perhaps you may change your mind. The Memory Chest is bringing restoration to a little western church. It will do as much for yours, and here is the story.

Our church was built by the pioneers, who have, one by one, gone on to their last reward. With them seemed to go the spirit which had kept up the church. The walls were fast losing all semblance to paint, the windows were broken, the churchyard unkempt. Then a bright daughter of those pioneers thought of the Memory Chest, and this is how it works.

On a small table, in front of the altar, there stands a small green chest. It is known as The Evergreen Chest, and the motto which the members have adopted is, "Let your love be not like the rose that withers, but like the evergreen which lives forever." It might just as appropriately have been called The Pansy Chest, because pansies are for thoughts, you know, but Washington is The Evergreen State, so we have The Evergreen Chest.

Lying on the table, beside the chest, is a pile of small white envelopes and a neat ledger. This ledger is known as The Memory Book. Each Sunday, after

the morning services, the envelopes with their small contributions are dropped into the chest. On the envelope is the name of the party to be remembered and by whom. Each month a secretary is appointed to take charge of these remembrances, and to enter the names in the book. Each page of the ledger is evenly divided, from top to bottom. On one side, at the top, is written, "I Remember," and on the other side of the dividing line, "Remembered By." The envelopes are distributed from time to time among the members, who in turn mail them to their friends and neighbors who have moved away, but were, at one time, worshipers at our altar. No amount is ever entered in the Memory Book, and herein lies the charm. There are so many who desire to contribute to the many activities of the church, but the amount they are able to give seems so small in comparison with that of others more fortunately situated. Fear of what others may say or think, deters them from giving at all. In this event we forestall that fear. It isn't the large amount that is given every decade that helps. It's the constantly given small amount that counts. Not only counts, but adds up surprisingly.

Every heart has its memories and now that there are so many separate days for remembrance, who is there that forgets to remember? For instance, there are both Mother and Dad's Days. Many of these dear ones have passed beyond the giving of a small gift, beyond the sending of one of the cards on which are printed the sentiment we wish to convey, but the way to the Memory Chest is open. Per-

haps these dear ones knelt at one time in prayer in this same old church. Don't you think they would be glad to know that you are carrying on? Then just drop in the price of that small gift, or the cost of that card, and put that loved name where it may be seen.

Springtime brings the Easter season with its lilies for remembrance. One of the daughters of our pioneers places in the Memory Chest each Easter morning the price of a lily, and enters in the Memory Book the names of minister and his wife. She started with the first minister that she could remember.

The month of May brings both Memorial Day and the baccalaureate sermon. Many of us are too far away from our soldier graves to visit them on Memorial Day, but the price of a small silk flag or a pot of flowers often finds its way into our chest. On the day of the baccalaureate sermon one is sure to have tender memories of some schoolmate or teacher whose whereabouts may not be known, but whose memory is very dear. Just the price of a postal puts them forever in the book of memories.

Then there are the birthdays, and the wedding anniversaries. Just how old are you? How about a cent a year for those happy milestones? Then there are the Christmases when we sat, starry-eyed, listening to the story old, yet new. Isn't there some specially merry Christmas that you would like to commemorate? Then get one of those little envelopes and remember before you forget! It seems to me that God's greatest gift to mankind was memory. It has truly been said that nothing which we remember is ever lost. Only the dearest and best of memories remain to be with us always, until we at last answer that summons where memories become again realities. Do we remember? I'll say we do, so let's cash in our memories. Begin today. Just any ordinary little chest or box will do. Put over the idea and watch the clouds of dinginess roll away.

ing made satisfactory, the director is ready to give his attention to the constructive criticism of the players. He will probably find a good bit of his time given to the overcoming of some very common faults as follows:

(a) Lack of proper enunciation. This usually comes because of the failure of the amateur to pronounce his final consonants, especially his D's, T's, G's, and P's. These are not stressed in ordinary conversation, but upon the stage a player must stress them if he is to make them heard in the rear of the auditorium. Vowel sounds naturally carry farther than consonants. The actor must, therefore, stress the consonants—especially the final ones—if he is to make them carry as far as the vowels.

(b) Dropping the voice toward the end of the

sentence. Many amateurs do this and it results in the audience losing that part of the sentence. It also gives the impression of a lack of vitality or vigor on the part of the actor.

(c) The lack of pause. All too often the amateur delivers a long speech without reference to punctuation marks and only such pauses as he needs for taking breath. Often, however, the thought could be better expressed by a significant pause than by a continuous rush of words. In addition, there should be "the fractional dash before a word or phrase which requires effective pointing."

(d) Awkwardness of hands. The director cannot legally amputate the hands of an actor which continually obtrude in the interpretation of a part. He must, therefore, patiently labor with the actor until some

natural way is found for the player to be using his hands. The director will not be continually calling attention to the player's hands, however, or to his feet, or to any other part of his anatomy for this would only produce self-consciousness and more awkwardness. Rather the director's task is to help the actor to intensify his mental assimilation of his part so that the actor will want to use his hands to help express the mental attitude.

(e) Slow cues. Amateurs tend to let a sentence die away before taking up their cues. This slows the action of the play and requires an effort on the part of an audience to sustain its interest. Quick cues are essential to swift movement.

In addition to overcoming these common faults, the director will feel himself responsible for the unity, coherence, and emphasis of the production as a whole. This can be secured only as he achieves them in the individual episodes or scenes of the play. Every good dramatic episode has a climax of its own and this climax comes very near the end. The director will, therefore, see that in each episode the actors increase in intensity up to this climax and then drop smoothly away from it in preparation for the next episode. If each of the lesser climaxes is thus brought out and all are kept in their relative importance, the director may feel confident that the play will gain the increasing interest of his audience and its suspense until the final curtain.

### Stage Equipment

A minimum stage equipment for an adequate presentation of religious drama in a parish house should include the following:

(a) A stage twenty-four feet wide, eighteen feet deep, and twelve feet high, elevated three feet nine inches above the floor level.

(b) Curtains and drapes. A dignified front curtain; draperies (hung as described in Louis L. Wilson's article on "Stage Equipment for Religious Drama" in *Church Management* for June 1930); or several sets of screens as described in the Introduction of "Worship Through Drama" by Alexander and Goslin, Harpers.

(c) Lighting. Border lights in three colors: red, blue, and light amber, or red, blue and green; each color wired separately placed in hanging troughs above the stage and throwing their light downward; the first or front border to be hung immediately behind the front curtain, the next midway between the front curtain and the rear of the stage. Flood lights, one for each side of the stage near the front curtain. Two small spot lights to illuminate special spots upon the stage as desired. A switchboard so constructed that each light unit on the stage will be subject to control from a vantage point where the stage can be seen by the operator. And finally, a dimmer for each switch upon the board.

The audience is assembled in front of the curtain, the players behind it. Let there be a moment of absolute quiet as the players gather around the di-

rector, all in costume and ready for their parts. It is a moment of suppressed excitement. Each player is probably thinking of himself, but he needs to forget himself and think of the message of the play and how to make it effective with the audience out front. So now let there be a prayer, preferably from one or two members of the group as well as from the director, a prayer to unite them all in spirit and purpose, a prayer to bring peace and perspective to anxious minds. After the prayer, each player goes to his appointed place, the director out front. There may be opening exercises, music and reading, if desired, to prepare the audience emotionally for the play. When they are finished the lights go out. There is a hushed moment; the curtain opens, and the play begins.

### A SELECTED LIST OF RELIGIOUS DRAMAS

The guiding principle in the selection of the following plays has been that of adaptability for the church's use in services of worship or of religious education. The definition of religious drama used has been this: A religious drama is one which has a religious effect upon an audience, that is, it sends the audience away exalted in spirit and with a deepened sense of fellowship with God and man. The selection has been for the use of adults and older young people rather than for children.

#### A. COLLECTIONS

1. *Worship through Drama*, by Alexander and Goslin. Twelve dramatic services of worship designed for the adult congregation. Presented first in the Riverside Church (Dr. Fosdick's), New York, 1929-30. Harpers. \$5.00.
2. *Modern Religious Dramas*, edited by Fred Eastman. Eleven one-act plays and two pageants. All dramatic, all modern, and all religious in that they produce a religious effect upon audiences. Holt. \$3.00.
3. *Bible Dramas, First and Second Books*, by William Ford Manley. Twenty-three Biblical plays as presented over the radio by the National Broadcasting Company and now adapted for use of church groups. Revell. \$2.00 per volume.
4. *The Sinner Beloved and Other Modern Biblical, Miracle and Morality Plays*, by Phillips E. Osgood. Two of these are designed for the parish house, seven for the church. Harpers. \$1.75.
5. *Dramatic Services of Worship*, by Isabel K. Whiting. Ten dramatic services commemorating important episodes in Bible history, in literature, and in the lives of spiritual leaders. All arranged for the church school to give training to youth in the experience of worship. Beacon Press. \$2.00.
6. *Little Plays of St. Francis*, by Lawrence Housman. A dramatic cycle from the life and legend of St. Francis of Assisi. Cape & Smith. \$3.00.
7. *Plays and Pageants for the Church School*, edited by Marie W. Johnson. Fifteen simple pageants and playlets designed for children and young people. By various authors. Beacon Press. \$2.00.
8. *Plays for Seven Players*, by Charles Rann Kennedy. Eight plays by the author of *The Servant in the House*. University of Chicago Press. \$5.00.

#### B. INDIVIDUAL PLAYS

##### a) For Passion Week and Easter

1. *The Resurrection*, by Rosamond Kimball. Four scenes. Twelve men, three women, the voice of Jesus. An Easter service arranged for tableaux and a reader from Biblical text. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)
2. *The Triumph of the Defeated*, by Fred Eastman. An Easter pageant. Eight speaking parts including Paul, Luther, Galileo, William Lloyd Garrison, Susan B. Anthony, and others; thirteen non-speaking parts; an organist and invisible choir. Requires no scenery and is designed for the chancel or church platform. Plays about one hour. The theme is the ultimate triumph of the courageous and righteous souls who are defeated by the forces of fear and hatred. Samuel French, 25 West 45th St., New York City. 35 cents. (Royalty, \$5.00.)
3. *Dust of the Road*, by Kenneth Sawyer Goodman. Three men, one woman. While written for Christmas, it can easily be adapted for Easter by the changing of one or two lines. Stage Guild, Railway Exchange Bldg., Chicago. 50 cents. (Royalty, \$10.00.)
4. *The Two Thieves*, by Esther Willard Bates. One act. Two men, a choir (unseen), a harpist (unseen). A short dialogue play for Good Friday. Walter H. Baker, 41 Winter St., Boston. 35 cents. (No royalty.)
5. *Saint Claudia*, by Marshall N. Gould. Three acts, five scenes. Nine men, seven women, one child, extras. A play about the wife of Pilate and her conversion to the Christian faith. Pilgrim Press, 418 South Market St., Chicago. 65 cents.
6. *He Came Seeing*, by Mary P. Hamlin. One act. One setting, simple interior of a house in Jerusalem. Three men, two women, and neighbors including a few children. A dramatization of the story of a blind man whom Jesus healed. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00 when no admission is charged, \$10.00 when admission is charged.)
7. *The Rock*, by Mary P. Hamlin. Three acts, four scenes. Six men, five women. A character study of Simon Peter. Pilgrim Press, 418 South Market St., Chicago. 50 cents. (No royalty.)

##### b) For Christmas

8. *The Christmas Pageant of the Holy Grail*, by W. Russell Bowie. Four scenes, arranged for reader and tableaux. Twelve to fifteen characters. King Arthur and his Knights, the Round Table, and the Holy Grail, in pageant form. Abingdon Press, 740 Rush St., Chicago. 25 cents. (No royalty.)
9. *Why the Chimes Rang*, by Elizabeth McFadden. One act. One man, one woman, two children, extras. Chorus and chimes

(now turn to page 534)



# The Monday Ministers' Meeting

By Sir Ket Ryder



Must the ministers' meeting go? Here is one writer who says that it has gone already and that we might as well close shop. Next month another point of view will be presented by a writer who thinks that the preachers' meeting can be redeemed. He shows how to do it. *Church Management* will be glad to hear from its readers on this subject. Is the ministers' meeting worth preserving?

**D**URING Calvin Coolidge's presidency, many stories grew out of the publicity which was given to his tendency to extreme brevity of utterance. This one meets our needs. Mr. Coolidge had attended morning worship service. His wife had not. She questioned him, on his return, concerning the sermon. "Good service this morning?" Mr. Coolidge nodded. "Well, what did the preacher talk about?" Mr. Coolidge quietly replied, "Sin." Then Mrs. Coolidge, rather desperately inquired, "Well, what did he say about it?" Answer—"He's against it." Which may or may not be a true story, but it expresses our attitude on the subject at hand.

As concerns Monday preachers' meetings, we are against them. Now, don't turn the page, and say, "I'm not going to read the rantings of some ecclesiastical bolshevik, who even hides behind a non-deplume." Stand by for a few minutes and know that we are not alone in our feelings on the matter. We believe that there are thousands of ministers in the United States, alone, who feel the same way, but who have kept quiet about it. They have kept quiet for much the same reason that causes folk to remain silent about a horse-thief or bigamist in their ancestry, "the brethren might form erroneous or damaging opinions."

We have no statistics to offer, concerning the work or person of the "average pastor-preacher." The average pastor may be the guardian of one and one-half or of one and seventy-six one-hundredths churches, we don't know. He may be so many hands high, excuse the unit of measure, and his family may be such and such a per cent. He may preach on an average of one and one-sixth sermons per Lord's Day, which on actual comparison, would put some of us about seventy-five per cent below the average. We have no such statistics, nor are they needed. The ordinary, conscientious, pastor-preacher will admit,

without boasting, that his days are full to the brim with activity and his evenings, or should we say nights, with activities.

What true shepherd could not tell of pastoral visits, committee meetings, Ladies' Aids and Missionary Societies, mid-week services, hard, grinding sermon study and preparation, reading to keep abreast of current events, funeral services, civic clubs, and—but why enumerate? You know the round. Then comes Sunday, the Lord's Day, the Sabbath, if you wish. Pouring one's self into the delivery of one, two, or more addresses, that the flock may be fed, the lost sheep sought and found, the wounded and weary doctored and refreshed. Then, the restless tossing on a sleepless bed, through the wee small hours of Monday morning.

"Exaggeration," you cry. "Not typical." "A false picture." Very well, pile up your charges and counter-charges, but the facts of thousands of lives and their testimonies will still face you. And then, to continue where you interrupted, and then, day-break on Monday. Breakfast, a shave—perhaps—and then a mental prodding that, finally, lands the preacher at Monday preachers' meeting, to sit through several weary hours of yawning, business routine, fidgeting, committee reports, seat-shifting, patient listening while some brother slowly rides his theological hobby, poking elbows into ribs of snoring fellow-sufferers, and then,—and then, off to the sixty-five cent luncheon and noon day address, which latter, just about always, adds insult to injury.

Is this all generally typical, or purely provincial? Be fair, brother, wherever you are. It is typical, is it not? Well, what to do? This article concerns but one aspect of the Preachers' meeting problem, the day, Monday. Monday, in the very nature of things, is the wrong day for such indulgence.



About the most sensible advice, and the most pertinent, came lately from the lips of the Rev. William R. Farmer, professor of sacred rhetoric and elocution at the Western Theological Seminary (Presbyterian) in Pittsburgh. He recently told one of his classes in pastoral care, that he studiously endeavored to loaf on Mondays. He went on to say that there was a fine art in loafing successfully, and urged the young theologs to practice, and diligently search after methods, that they might become proficient Monday loafers. However dangerous the professor's advice may sound, it is perfectly good sense, and to be commended.

Monday is the preacher's day of days. Day of rest and rebuilding. It may be his golf day, his tramp day, his show day, baseball day, any day, in fact, that does not have, somewhere in its makeup, a patch of work or study. Monday is the day that should give back the bread which has been cast upon the waters during the previous week. And if the preacher is wise in his use of Mondays, "the bread may come back strawberries," as an old darky once audibly cogitated.

As to the worth of the institution, the preachers' meeting, the writer has no doubts. In his mind, the

fellowships, the exchange of ideas, the "swapping" of experiences, and even the patient bearing with a brother who "reads a paper," are all worth while. Some folk, there may be, who will argue as to the worth of even these enumerated points, and who will ask if the preachers' meeting is worth the required investment of time, energy, self-sacrifice and so forth. Again, the writer repeats, that he has no doubts on the matter. But if the preachers' meeting must stand or fall on the Monday issue alone, then, in his mind, it is worthy of nothing less than total and permanent collapse.

If the preachers' meeting does not offer sufficient good, to cause ministers to sacrifice a few hours of their study on some other week-day, if it does not offer sufficient returns to draw a man from his civic clubs and committees, or if it does not hold enough appeal, to cause a minister to rise in defiance of church and custom-imposed regulation of his daily activity, then, better away with it all.

But these are only if's. As was said in the beginning, the writer is against preachers' meetings on Monday. He is against them for the same reason that he does not favor Sunday funerals. It just is not the proper day.

## Great Leaders Are Church Raised

(continued from page 522)

Presbyterian elder, is the Associate Editor of the *Times*. The *New York Tribune* is owned by Ogden Mills who is a loyal member of the Episcopal Church. The General Manager, Howard Davis, is a member of the Methodist Church, while the Managing Editor, Mr. Holcombe, is the son of a Southern Methodist preacher. The "Pulitzers," who owned *The World*, though their father was a Jew, are themselves members of the Episcopal Church. Mr. Tennant, Managing Editor of *The Evening World*, a very helpful friend, and Mr. Reynaud, Managing Editor of the *Morning World*, both of whom have been heartening advisers on many occasions, are affiliated with the Episcopal Church.

*The Brooklyn Eagle* is controlled by Mr. Gannett, who is a consistent Christian gentleman and an open advocate of the "dry" side, while the Managing Editor, Mr. Christ, is the son of a Methodist preacher.

*The Evening Sun*, one of the most influential papers in the country, is owned by W. T. Dewart, who told me that he began his religious life in a Methodist Sunday school, sang in the choir for years and though he now attends the Episcopal Church, he has never taken his membership out of that church. "Bob" Davis, long the editor of all Frank Munsey's magazines and now a noted

writer on the *Sun* is the son of an Episcopal rector.

*The Evening Post* is owned by Mr. Curtis of the *Saturday Evening Post* who is a loyal member of the Universalist Church. The Editor is Mr. Julian S. Mason, who has a clear religious faith, concerning which he has talked with me many times and who attends regularly the Episcopal Church, of which he is a member.

All of the newspaper editors in New York and many others I happen to know, were religiously trained and are not ashamed of that fact. The Crowell Publishing Company has the largest circulation of periodicals of any firm in the United States. Among other things, they print the *American Magazine*, *Colliers* and *Woman's Home Companion*. The chief owner of this company, Joseph P. Knapp, a friend who ardently supported the Broadway Temple project, while he is not now a member of the church, had as his mother, one who wrote the music for many of Fannie Crosby's hymns, such as "Safe in the Arms of Jesus" and "Blessed Assurance, Jesus is Mine." Both of his parents were active Methodists.

The National City Bank, the largest in America, has as the chairman of its board, Charles E. Mitchell, who, in a personal conversation, recounted his early training in the Universalist Church and expressed his profound and undiminished faith in God.

The President of the National City Company, a subsidiary of the National

City Bank, which handles all of the investments, is Hugh Baker, the son of a Methodist preacher and a member of Madison Avenue Methodist Church in this city.

The largest bank in the world is the Chase National Bank whose Chairman of the Board is A. E. Wiggin, the son of a Presbyterian minister. Several of the Vice Presidents, with whom I am personally acquainted, were reared in the Church and are still active members.

One of the tallest buildings in New York is the Manhattan Bank and Trust Company building. The Chairman of the Board is Stephen Baker, who for many years served with me as a director of the Evangelistic Committee, which holds out-door meetings. He is now the President of St. Luke's Hospital. One of his sons, who died at an early age, was studying for the ministry. Another son is the president of the bank and both of them are ardent churchmen.

One of the most influential banks in the city is the Chatham Phenix National Bank and Trust Company and the chairman of the board, Gen. Samuel McRoberts, who was Secretary of War Baker's assistant during the recent conflict, is a graduate of Baker University at Baldwin, Kansas, is a Methodist and the treasurer of the Broadway Temple Building Corporation. The President of this Bank, Mr. L. S. Kaufman, is a member of the Episcopal Church. The President of the Central Hanover Bank, is George Davidson, a graduate of Wes-

# "A Job For Every Layman— Every Layman On The Job"

By Edward L. Wertheim, New York

**E**VERY loyal layman has a desire to help his pastor and the church. But he shrinks from the idea of being asked to do the indefinite spiritual things. There are keen minds, leaders in their respective spheres, in every church, who think that to help in the church means only participation in the strictly religious side. It is to be assumed that religion is the chief function of the church, her specialty; and to win others to an allegiance and service to Jesus is the principal business; but the church also needs the talent of men who can make the church attractive socially, physically beautiful—a center for community life, inviting to young people and children, and a real church home.

The church will make a great advance when everyone has some part in the church life. Too often a few laymen and willing workers undertake the whole job. Let us relate the talents and capacities and even hobbies of the laymen to the church to give a job to every layman and have every layman on the job.

## Church Attendance:

1. Be present — This is the least a member can do. Make it a regular appointment. Don't find excuses to be absent.
2. Invite others — especially newcomers in the community.
3. Greet strangers—get their names for the minister or calling committee.
4. Organize a calling committee to get hold of new families in the community.



Edward L. Wertheim

5. Act as an usher.
6. Organize a survey.

## Music:

6. Sing in the choir.
7. Be willing to lead music in church or Bible school.
8. Organize an orchestra or play in one.

## Business:

9. Do some clerical work, such as,
  - a. Act as secretary or treasurer for temporary or longer periods.
  - b. Write letters for the minister to new families.

10. Serve as chairman or member of every member canvass to provide an adequate budget for the church finances. Don't let your church get the reputation of not paying its bills promptly.
11. Encourage a budget system and help make one. Relieve the minister of the financial side of the church.
12. Act as chairman or a member of the church's auditing committee, including check-up on all finances of organizations connected with the church.

## Church Publicity:

13. Be the one to send notices to the newspapers.
14. Prepare and print church notices.
15. Take the responsibility for posters on an outside bulletin board.
16. Edit the church calendar in co-operation with the minister.
17. Get your minister to speak before clubs and gatherings.

## Bible School:

18. As superintendent, secretary-treasurer, or one of the teachers on full or part time.

## Week Day Activities:

19. Head a Boy Scouts or other group.
20. Organize and take part in Men's club.
21. Attend midweek services and take part when opportunity is given.
22. Plan or help with church socials.

## Athletic:

23. Organize indoor baseball, basketball, volleyball, etc., where equipment permits.
24. Form a tennis club—get a site near the church.

## Personal:

25. Invite your minister to take lunch with you occasionally and have him tell you some of his problems.
26. Make provision in your budget to give systematically to the church.

These "jobs" are only suggestive. Each layman knows what he can do. Perhaps he sees where his particular church is "falling down" and where he can help. Everyone lifting a little lightens the load.

leyan University, a member of the Methodist Church and the President of the Board of Trustees of that influential college.

The Irving Trust Company is building a 65 story structure opposite Old Trinity on Wall Street. Lewis E. Pierson is the chairman of the board. He was the honorary chairman of the Methodist Episcopal Campaign Fund in Brooklyn and in his boyhood grew up in a Methodist Sunday school.

The Corn Exchange Bank and Trust Company with 68 branches, was brought to its wide usefulness by the chairman of the board, Mr. Walter E. Frew, who is a member of the Presbyterian Church. One of the influential members of J. P. Morgan and Company is Thomas W. Lamont, a high-minded and greatly respected citizen whose father was a New York state Methodist preacher.

One of the oldest and most thriving banks, the Chemical National, has as President, Percy S. Johnson and he is an

active member of the Presbyterian Church. The Manufacturers' Trust Bank which advertises that "One out of every eighteen New Yorkers is a depositor," is directed by Nathan Jonas, with whom I have had many delightful conferences and who is notably spiritual and gives large sums of his personal income to carefully selected charities. His influence in religious circles among the Jews is very effective.

Naturally, since I am a Methodist minister, the outstanding men who were reared in our church are remembered more vividly than those who were reared in other churches; but it has been a striking fact that the church which appeals to the masses has pulled out of unknown families, boys who have risen to high place of power. It is also significant that in many corporations, the son of the president frequently failing to get or to appropriate the same religious influence as his father, is not being trained to succeed his father; but some young

man from a smaller town where religious influence was strong, is getting ready to advance into the leadership place.

Sears, Roebuck and Company is one of the greatest commercial institutions of the country and its distinguished leader is a gracious gentleman, Julius Rosenwald, who is devout, spiritually-minded and a markedly Godly man. The next most distinguished chain of stores is the Woolworth stores. Cass Gilbert, the architect of the Woolworth Building, said to me:

"F. W. Woolworth kept constantly reminding me, as we traveled in Europe studying cathedrals to get the right shape for the tower of the new building, that he was greatly indebted to the influence of his old Methodist mother."

J. C. Penney, the chain store founder, who is President of the Christian Herald Co. and who has built a marvelous group of apartments where two hundred retired ministers are regularly taken care of, had as a father an old school Baptist minis-



ter, who made his own living while he preached regularly. Mr. Penney has reminded me many times that the religious influences of his father and of his home life have made him what he is. The President of his company is Mr. E. C. Sams, who is a very active member of the Presbyterian Church, a deeply religious man and interested in dozens of vital activities.

J. C. McCrory, who controls a great chain of stores, had as his first wife, the daughter of a Methodist preacher, while his second wife is the daughter of a minister of the United Presbyterian Church and to that Church he now belongs. He is a liberal giver and greatly interested in the activities of the Church.

W. T. Grant, who controls another chain of stores, was reared in the Methodist Church in New England, while the brother of his brother-in-law is a Methodist minister. He is now in active affiliation with a Community Church.

The James McCutcheon Linen Store in New York is widely known. The President is James M. Speares who serves on almost every active religious committee in New York City. He has six boys, two are ministers, two are missionaries, and two are in the business with him and active in religious organizations.

The Liggett Drug Stores do a business of \$200,000,000 a year. The President, Mr. Gale, told me recently that he found great comfort and inspiration by regularly attending the little Episcopal Church of which he is a member and which is located near his suburban home.

W. P. Chrysler, one of the automobile "princes" of recent years, who erected a famous building near Grand Central Palace, was reared in a little Methodist home in the interior of Kansas and continues to support Kansas Wesleyan University at Salina in gratitude for those early influences. One of the most gracious and devout men I have ever met is "Pat" Crowley, a broad minded Roman Catholic, who is the president of the New York Central Railroad, having arisen from the lowest rung of the ladder. With his gracious wife who was a Protestant, they regularly attend their own church which is in Mt. Vernon.

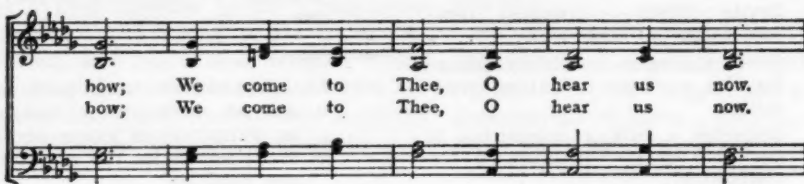
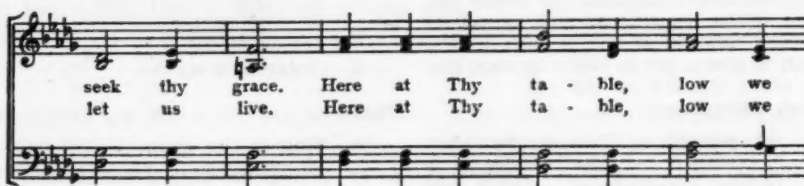
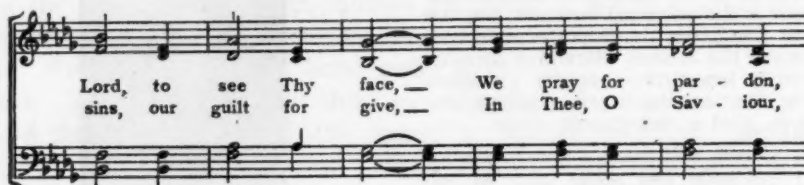
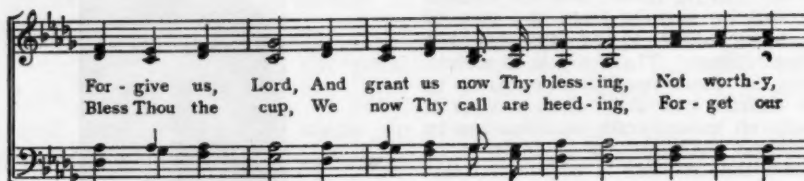
As it is well known, Judge Gary, who organized the United States Steel Corporation, was an ardent Methodist in his youth and returned to that church with his wife some months before his death. His successor Mr. Farrell, is a loyal member of the Roman Catholic Church.

Charles M. Schwab, the chairman of the board of the Bethlehem Steel Corporation, was reared in a Catholic home and his mother, devoted to that faith, is still living with him. E. G. Grace, the president of the corporation, is a graduate of the Methodist Secondary School at Pennington, N. J. and his daughter recently married the son of an Episcopal

## At Thy Table

Words by  
STEWART W. McCLELLAND

Music by  
P. W. ALEXANDER  
from Sibelius' "Finlandia"



Copyright by S. W. McClelland

Stewart W. McClelland is the pastor of the First Presbyterian Church, Monroe, Michigan. This hymn is very appropriate for the Lenten Communion service. Reprints are available at one cent each. Address, CHURCH WORLD PRESS, Auditorium Building, Cleveland, Ohio.

clergyman. He now is affiliated with that denomination.

Mr. W. H. Woodin, president of the American Car and Foundry Company, recently told me that he was still a member of a little Methodist Church in Pennsylvania. W. H. Todd, President of the Todd Shipbuilding Works, one of the greatest in the world, recently built a parish house for a small Methodist Church in Wilmington, Delaware, where his father (who was a boiler maker) and his mother were members, and to which church he still claims allegiance.

The President of the Western Electric Company, one of the most influential corporations in the country, Mr. John

Otterson, was read in the Methodist Church in Pennsylvania and is now an active member of the Episcopal Church. The Postal Telegraph Company is owned and directed by Mr. Mackey, a delightful, courteous gentleman with whom I had an interesting conversation about religion. He is an appreciative member of the Roman Catholic Church.

Newcomb Carlton, the president of the Western Union Telegraph, recounted to me with great pride the fact that his grandfather was one of the early agents of the Methodist Book Concern when it was Carleton and Lanehan. He rejoiced in the possession of some of the sermons his old grandfather wrote. He joined the



# The Manhood Of The Master

## Services for Holy Week

Used by Jesse Halsey, Cincinnati, Ohio

O Love, O Life! Our faith and sight  
Thy presence maketh one.  
As through transfigured clouds of white  
We view the noonday sun—  
So to our mortal eyes subdued  
Flesh-veiled but not concealed  
We own in Thee the fatherhood  
And heart of God revealed.

—Whittier.

### Palm Sunday.

11 a. m. The Master's Joy.  
8 p. m. The Master's Scale of Values.

Blow, winds of God, awake and blow  
The mists of earth away!  
Shine out, O light Divine, and show  
How wide and far we stray.

### Monday

#### The Master's Sincerity.

Our thoughts lie open to Thy sight,  
And naked to Thy glance.  
Our secret sins are in the light  
Of Thy pure countenance.

### Tuesday

#### The Master's Endurance.

We faintly hear, we dimly see,  
In differing phrase we pray.  
But, dim or clear, we own in Thee  
The Light, the Truth, the Way.

### Wednesday

#### The Master's Loyalty.

(Young People's Night)

Our Friend, Our Brother, and our Lord,  
What may Thy service be?  
Nor name, nor form, nor ritual word,  
But simply following Thee.

### Maundy Thursday

#### The Master's Sincerity.

### Communion Service

Alone, O Love ineffable,  
Thy saving name is given;  
To turn aside from Thee is hell,  
To walk with Thee is heaven.

### Good Friday

#### The Master's Affection.

"Even as the Father hath loved me, I also have loved you."  
John 15: 9.

Apart from Thee all gain is loss,  
All labor vainly done;  
The solemn shadow of Thy Cross  
Is better than the sun.

### EASTER DAY

7:30 a. m. Communion Service.

11:00 a. m. Fullness of Christ.

Our Lord and Master of us all!

Whate'er our name or sign

We own Thy sway, we hear Thy call,

We test our lives by Thine.

The Manhood of the Master, by Dr. Harry Emerson Fosdick, gives the titles and suggests the addresses. Copies of this book may be had in the vestibule, and all who have been using the book for Lenten reading will find in the services a commentary on the book and a discussion of its contents. The poetic quotations are from Whittier's "Our Master" which should be read each day in its entirety.

Evening Services at Eight. The Church Session meets each night after service to receive new members. The Minister's Communicants' Class will come to the Easter Communion.

"And faith hath still its Olivet  
And love its Galilee."

### THE SEVENTH PRESBYTERIAN CHURCH

East Walnut Hills  
Cincinnati

Jesse Halsey, Minister

Methodist Church in his early youth but he now attends the Episcopal Church.

It is interesting to discover that the Presidents of the three greatest Life Insurance Companies were Church reared. The Prudential is headed by S. W. Duffield, a Presbyterian, who inaugurated and carried to completion the campaign for raising \$1,000,000 to build one of the most beautiful chapels in America at Princeton University. His brother is the honored Emeritus Pastor of the First Presbyterian Church where Dr. Harry Emerson Fosdick preached for some time. The Metropolitan Life's former president, Mr. Fiske, was an Episcopalian, while his brother is a Bishop in that Church. The present president, Fredk. H. Ecker, told me that in his youth he was connected with a Methodist Church in Brooklyn, but moving over to Manhattan he joined

the Fifth Avenue Presbyterian Church. Darwin W. Kingsley is the president of the New York Life. He told me in detail about his old-fashioned Methodist mother who reared him very strictly in a New England community.

I might thus continue indefinitely. Enough names have been given to demonstrate the fact that religion is as essential to character and even to success as sunshine is to good health. He who does not give his children a fair share of it fails to give them the best possible equipment for life. He who neglects church attendance stunts his own growth.

A primrose on the river's brim,  
Or by the cottage door,  
A yellow primrose was to him,  
And it was nothing more.

—Wordsworth.

### EVERYMAN'S CHRIST

Leading to a certain city, there is a bridge. In the parapets leading to the bridge are twelve statues of Christ. One represents Him as the shepherd, another as the sower, another, the carpenter, another, the physician, and so on, the twelve. As the shepherds come from the hillside with their flocks, passing into the city, they pause before Christ, the shepherd. As the peasants come with their baskets to the markets, they pray before Christ the sower. As the artisans with saw and plane hasten to their workshops, they stop a moment and worship Christ the carpenter. As the sick and suffering hobble on canes and crutches out into the sunshine, drawing near, they pause and pour out their sick souls to Christ the great physician. Each finds Him all sufficient. He is everything to everybody.

Elmer E. Helms in *Men Who Made and Marred History*; Fleming H. Revell Company.

## Selected List of Religious Dramas

(continued from page 528)

- needed. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, \$5.00 where no admission is charged, \$10.00 otherwise.)
10. **The Nativity**, by Rosamond Kimball. Four scenes. Nine young men, two women, children. A Christmas service arranged for a reader from Biblical text, and tableaux. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)
  11. **The Throne of David**, by John J. Mument. This is the story of a boy's dream in a field near Bethlehem on the night after the first Christmas. Century, 353 Fourth Ave., New York. \$1.00. (No royalty.)
  12. **The Boy Who Found the King**, by Marguerite Kreger Phillips. Three scenes. Ten men, five women, and a few extras. Samuel French, 25 W. 45th St., New York. 35 cents. (Royalty, \$10.00 when admission is charged, \$5.00 when no admission is charged.)
  13. **Dust of the Road**, by Kenneth Sawyer Goodman. A one-act drama. Three men and one woman. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. Stage Guild, Railway Exchange Bldg., Chicago. 50 cents. (Royalty, \$10.00.)
  14. **The Enchanted Christmas Tree**, by Percival Wilde. Two men, one woman, eleven children from ten to sixteen years of age, also carolers off stage. One living room scene. Modern fantasy. Plays about one hour and fifteen minutes. Walter H. Baker, 41 Winter St., Boston. 50 cents. (Royalty on application.)
  15. **What Men Live By**, a dramatization by Virginia Church of the story by Leo Tolstol. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Plays thirty minutes. Walter H. Baker, 41 Winter St., Boston. 35 cents. (Royalty, \$10.00.)
  16. **The Travelling Man**, by Lady Gregory. A one-act miracle play for Christmas. One man, one woman, one boy. Plays about twenty-five minutes. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$5.00.)
  17. **The Tinker**, by Fred Eastman. For description see No. 23.
- c) **General**
18. **What Men Live By**, a dramatization by Virginia Church of the story by Leo Tolstol. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Walter H. Baker Co., Boston. 35 cents. (Royalty, \$10.00.)
  19. **Pawns**, by Percival Wilde. One act. Five men characters. Characters are simple peasants on either side of the Austrian-Russian frontier. Having been friends for generations, war makes them enemies and brings disaster until they re-assert their common humanity. Walter H. Baker, Boston. 35 cents. (Royalty on application.)
  20. **Granny**, by Marguerite H. Bro. One act. Two men, three women, one fourteen-year-old boy. A missionary slant makes it suitable for a missionary society production as well as for general use. Powell & White, Cincinnati, Ohio. 30 cents. (Royalty, \$5.00.)
  21. **The Color Line**, by Irene Taylor MacNair. One act. Three men, three women. About thirty minutes. The problem of the missionary in China and the Chinese student in America. Missionary Education Movement, 150 Fifth Ave., New York. 25 cents. (No royalty.)
  22. **Bread**, by Fred Eastman. One act. Two men, three women. About twenty-five minutes. The struggle of a modern farm family for economic independence and culture. Samuel French, 25 West 45th St., New York. 30 cents. (Royalty, \$5.00.)
  23. **The Tinker**, by Fred Eastman. A three-act modern comedy, religious in its effect. Four men, three women. One set—a living room. Plays two hours. Century, 353 Fourth Ave., New York. 75 cents. (Royalty, \$15.00.)
  24. **A Sinner Beloved**, by Phillips E. Osgood. Prologue, one act, and epilogue. Six men, three women, three children, extras. A dramatization of the story of Hosea. Harpers, 49 East 33rd St., New York. (Other plays included in the same volume.) \$1.75. (No royalty.)
  25. **A Pilgrim Mother**, by Helen May Crockett. One act. Three men, four women, one eleven-year-old boy, and one thirteen-year-old boy. A strong play built around the struggles of a Pilgrim mother who tries to hold her brood together in spite of a shiftless husband. Pilgrim Press, 14 Beacon St., Boston. 50 cents. (No royalty.)
  26. **The Neighbours**, by Zona Gale. One act. Two men, six women. Humorous treatment of a dramatic situation in a village. Religious in its effect on an audience. About one hour. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$10.00 when admission is charged, \$5.00 when it is not.)
  27. **Spreading the News**, by Lady Gregory. One act. Seven men, three women. About forty minutes. A delightful satire of gossiping neighbors. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, \$5.00.)
  28. **Joint Owners in Spain**, by Alice Brown. One act. Four women. Walter H. Baker, Boston. 35 cents. (Royalty, \$5.00.)
  29. **The Mark of the Master**, by Robert C. Kemper. One act. Six men, one woman. A Biblical and imaginative play centered around Peter and his conflict with Calaphas and Annas. Powell & White, Cincinnati, Ohio. 30 cents. (Permission to use granted with the purchase of six copies.)
  30. **Outward Bound**, by V. Sutton Vane. Three acts. Six men, three women. One interior. Modern costumes. The scene is laid on board a ship outward bound, but whither? It is gradually learned that all the characters, with two exceptions, are dead. The play is religious in effect. Samuel French, 25 West 45th St., New York. \$1.35. (Royalty on application to the publisher.)
  31. **The Bishop's Candlesticks**, by Norman McKinnel. One act. Three men, two women. A dramatized incident from Victor Hugo's *Les Misérables*. Samuel French, 25 W. 45th St., New York. 30 cents. (Royalty, \$5.00.)
  32. **The Little Father of the Wilderness**, by Austin Strong and Lloyd Osbourne. One act. Six men, one woman, and several extras. A story about Pere Marlotte, a heroic Jesuit priest, missionary to America. The scene is laid in the court of Louis XV. Samuel French, 25 W. 45th St., New York. 50 cents. (Royalty, \$10.00.)
  33. **The Valiant**, by Holworthy Hall and Robert Middlemass. One act. Five men, one woman. A story of a sacrifice made by a criminal to keep a knowledge of his shame from his family. Longmans, Green & Co., 55 Fifth Ave., New York. 50 cents. (Royalty, \$10.00.)
  34. **The Terrible Meek**, by Charles Rann Kennedy. One act. Two men, one woman. To be played in darkness. Harpers, 49 E. 33rd St., New York. \$2.00. (Royalty on application.)
- d) **Manuals**
- Drama in Education**, by Grace Sloan Overton. Covers the theory and technique of dramatic production in churches. Century, 353 Fourth Ave., New York, \$2.50.
- The Dramatization of Bible Stories**, by Elizabeth Erwin Miller. A handbook on the why and how of dramatizing Bible stories in the church-school. Especially good for children. University of Chicago Press. \$1.25.
- Bible Dramatics**, by James Watt Raine. Designed primarily not for juveniles but for the "grown-up young people." Covers the whole process of dramatizing, from selection of the story to the development of plot, character, and emotion; with practical suggestions and diagrams on stage lighting and costuming. More than half the book devoted to Bible dramas worked out by the author. Century. \$2.00.
- Costuming a Play**, by Grimbail and Wells. Full directions for costuming in all periods from the Assyrian wars to the Civil War. Century, 353 Fourth Ave., New York. \$3.00.
- How To Produce Amateur Plays**, by Barrett H. Clark. A practical manual, brief and well illustrated. Little, Brown & Co., Boston. \$2.00.
- The Art of Play Production**, by John Dolman, Jr. Deals with aesthetic and psychological as well as practical aspects of the production of plays. Harpers, 49 East 33rd St., New York. \$2.75.

# Church Board Beatitudes

THE following beatitudes for the church board are found in *Our Church*, the weekly publication of Union Avenue Christian Church, St. Louis, Missouri. They were composed by George A. Campbell the popular pastor of that church.

1. Blessed is the Board that has a chairman of good judgment, calm, poised, and fair; and a faithful and competent secretary.

2. Blessed is the Board that has some humorists. A good laugh in time of tension brings wholesome reaction and quickly restores a balance. One of the first requisites of a gentleman is a sense of humor.

3. Blessed is the Board when the strong men of the Church bring to it the same attentiveness and conscientiousness as they do to their own business.

4. Blessed is the Board that has some time in every meeting for the discussion of the spiritual, educational, evangelistic and missionary tasks of the Church.

(Much talk of the janitor and like matters is proverbial.)

5. Blessed is the Board that is not scared by deficits. As I think over my experience with church Boards, it seems, about half their time is given to deficits. Still deficits are not lovely things. Proper foresight and constant touch with the givers would prevent most of them.

6. Blessed is the Board that is not too great a slave to budgets. System is good, but there must be in every vital church room for spontaneity. Calls of the Lord sometimes come suddenly.

7. Blessed is the Board that has the spirit of cooperation, having part in all brotherhood, civic and inter-church movements.

8. Blessed is the Board that makes its figures more than figures. Religious and human interests in all reports make them more palatable.

9. Blessed is the Board that has no hobbyist, striking the same disconsolate note at every meeting.

10. Blessed is the Board that has no over-pious members. The man who is always sure he speaks for God, even in

opposition to all his brethren is a bother, sometimes dangerous.

11. Blessed is the Board whose members have a vicarious interest in every child, man and woman in the Church. "weeping with those that weep and rejoicing with those that rejoice."

12. Blessed is the Board whose members support the school of the Church.

13. Blessed is the Board whose meetings are not too long. An hour and a half for all ordinary meetings is enough time.

14. Blessed is the Board whose members consider themselves simply as humble servants of the Church.

15. Blessed is the Board whose members enjoy visiting the people in their homes.

16. Blessed is the Board whose every member has a passion to Win One More for the Church.

17. Blessed is the Board whose members have a sympathetic and active interest in every phase and service of the Church.

18. Blessed is the Board whose members inspire the whole Church.



# William A. Quayle

## Men Who Have Preached Out Of The Overflow

By William L. Stidger

Dr. Stidger has brought us some inspiring biographical material in the series of studies under this head. Bishop Quayle offers an unusual study. Prince of preachers, supreme as an orator, a heart flowing with sympathy, loyal to spiritual realities, witty in repartee—what a character to inspire a writer and the reader. This is the conclusion of the article of last month.



William L. Stidger

### III

#### Preaching Out of an Overflow of Humor and Love for Humanity

Once Bishop McDowell, in a characteristic by-play which these two boys carried on all their loving lives, wrote him a sentence letter, saying: "Dear William! I have found a new word." An answer came flashing back: "Dear Willie. You have plenty of new words. What you need is a new idea."

Once I myself while traveling down in Borneo wrote Bishop Quayle a letter. I was sitting on the deck of a small Dutch steamer at Pontianiac. This Dutch town is bi-sected by the Equator. It was terrifically hot. I could not get a room in the small hotel in the town. The temperature hovered day and night around 120 in the shade. I had to wait three days while they loaded Copra. I told Bishop Quayle that it had been so cold the night before that I was compelled to get up in the middle of the night and put on pajamas. That was my way of telling him how hot it was. I also told him that the town where I wrote that letter was bisected by the Equator.

When I got back to the United States I learned that that fun-seeing and fun-loving friend had gone up and down the eastern slope among my church friends, saying: "What do you think Stidger is up to now. He is down in Borneo riding the Equator bare-back."

One evening toward the end of his spectacular preaching career I had him at St. Mark's in Detroit. It was a pay lecture and the church was crowded. I had not realized up to that time how his voice had failed. When he began his voice was so low and husky that he could not be heard for more than a few seats back in that huge auditorium.

Mrs. Stidger and I were sitting on the front seat. I had just introduced him with appropriate words of appreciation. In his opening remarks he was paying me a generous and greatly undeserved eulogy. But he was speaking so low that it could not be heard. Facetiously I yipped out: "Speak louder, Bishop, so they can hear you!" Like a flash he shot back at me with a grin of glee: "I don't want them to hear that! It might endanger my reputation for veracity."

There was an overflow of fun and good humor not only in his life but in his preaching. Chuckles and laughter rippled like sunlight through an audience when Bishop Quayle preached. There was a spontaneous overflow of fun. It was contagious. People liked it. It warmed their hearts.

Every preacher who knew him would be able to contribute his own "Quayle legend and story." These are my contributions to this overflow of humor in preaching.

He was a glorious pastor. He used to drive his horse and buggy through the streets of Kansas City calling on his flock, and many is the tale of such visits. They were never long. He never tied his horse up. There was just a handshake, a brief prayer, a "Hello," and a smile, a "God bless you, Brother!" and on to others who needed him. But one woman in Kansas City said to me: "When Brother Quayle came it was like a flash of sunlight in a dark room."

One friend told me of how, when he would go out on a picnic with his Epworth Leaguers (and he did this); that he would have them all gather wild flowers for him. Then he would sit down and sort them into little bunches, with as much of a variety of color as he could get. He would often carry back to the city a hundred such bunches. Then he would get in his old buggy and drive around to his sick and his



shut-ins and leave a "Posey for his sick and shut-ins" as he called them. Would that soon be forgotten? It has become one of the innumerable Quayle legends in that great city where he served both as minister and bishop.

His friends were world-wide. He, like the spiritual sailor that he was, had sweethearts in every port.

Men loved him, women loved him, little children loved him. The young preachers of the church worshipped him, and how many of them he influenced only eternity will tell. I know that he has loomed largely in my own life. He bulged back the world's horizons for me. He slit the skies in two that God's face might shine through to me. He befriended me. He was never too busy to answer a boy-preacher's letter or to acknowledge some bit of a poem or a book of mine which he had seen in print. He always encouraged; and unforgetably and uniquely. His preaching was rich because of this beautiful overflow of humor and friendships.

#### IV

#### His Rich Overflow Illustrated in His Autographs and Letters

One of the complaints I had about Dr. Merton Rice's book was that he had not gathered together some of the rich correspondence of Bishop Quayle to interpret his beautiful spirit. This would have been easy to do for his correspondence was prolific and beautiful. It seems to be a mark of genius that it overflows. I have never seen two autographs alike which have come from the pen of Edwin Markham. He says, "There is plenty more where that one came from. I consider it a crime against a friend to merely autograph a book with a hackneyed 'Sincerely yours.' If an autograph is worth writing it is worth putting something of yourself into it." This was Quayle's attitude toward an autograph or a letter. He put something of his rich overflowing mind and soul into every line he wrote to a friend. I could illustrate with quotations from personal letters, but I prefer to set down permanently some of the most beautiful autographs I have ever seen written in books, all of which came from the pen of this great soul:

In his great book "The Prairie and the Sea" he wrote an autograph in his own handwriting and I could not read it. His writing was notoriously bad. Often he put the picture of a quail instead of his signature. I wrote telling him that I could not read the autograph and received the following letter:

"Dear Stidger: I am led by my better nature to wit my moral nature to correct the idiosyncrasy of your interpretation of my vaticinations in penmanship.

"What I wrote was: 'What time the evening mists men call the grave, begin to thicken round me, I shall walk across the prairies to the sea and find the Pilot of the ship—and sail His sea.'

"With love as always,

Quayle."

In his book "God's Calendar" he wrote this exquisite autograph:

"All through the year I laugh my way along with God, with His smiling to give me pleasant weather."

Later he wrote a second autograph in this same book for me. This time his mood urged him to write

In my copy of his "The Blessed Life" he writes a prayer:

"My Father, help me to lead the Blessed Life as well as live it. May all its holy minstrelsy make melody in my heart, I pray in Christ."

He shall be

Ah me,

it in a little verse:

"The years, the years!

In them all, in them all!"

In "The Poet's Poet" he writes this upward climb—"The POET of all poets—we know His name—his name is God."

In "The Climb to God" he sings this autographic song:

"The Grace that lives and hopes, and serves  
Be in your heart always."

In "The Pastor-Preacher" he writes in a single line a great lecture on preaching and the pastoral privileges:

"To wonder, to pray, to praise and to worship is to preach."

In "Eternity in the Heart" he sets words to music in this line:

"Yea, my Lord, I give Thee thanks that I am one in whose heart Thou hast set Eternity. Amen!"

In his single book of poems he sings for me:

"What poets they must be in the Better Land, where what they dimly felt below the stars they, undying feel, and gloriously say."

In a second autograph in this same book of poems he breathes in one full breath this line: "We shall be poets, when—"

In "Beside Lake Beautiful" his haunting autograph whispers:

"It is Winter; the Summer is empty as a Winter nest. Yet where I sit I can see Lake Beautiful; and sit beside it with a song. The lapping, lapping, lapping of its waves is my minstrelsy."

In "God's Out-of-Doors," his first nature book, he writes both a letter and an autograph. The letter is brief but heartening to a young man whose deeper hope was to write himself:

"Dear Willum: Thank you for your seeing-vision of my works. I greatly appreciate its vision, balance and its love. I want you to write a volume of essays in due time."

The autograph is as beautiful as the letter is thoughtful:

# Tom Thumb Golf Course At Westminster

By James Elmer Russell

**W**ESTMINSTER Presbyterian Church of Utica, New York, has a Tom Thumb Golf Course. Moreover, it is interesting to discover that this miniature golf course was laid out before the present craze for indoor golf had developed.

It was in the month of February, 1930, that the Westminster golf course was laid out. The plans were made by expert golfers so that the golf course at the church should be more than a play course. It was intended to give the men a chance to keep up their skill in putting during the winter months.

Under the church house of Westminster right on the ground was a store room about seventy by thirty-five feet. The space was originally thought of as a possible location for a swimming pool if this should ever become desirable and feasible. This room with its dirt floor was cleared out and a nine hole golf

course laid out. The ceiling is about nine feet high. On one side is a row of windows and on the other three sides are plastered walls. It has not been necessary to screen the windows because the game is a putting game. One night, however, two or three Boy Scouts slipped in, and driving started, and pretty soon one of the ceiling lights of one hundred watt lighting power was quickly smashed.

To give a more realistic aspect to the golf course, the three walls have been painted to suggest the sweeping fields of a country club. There are hills and valleys, trees and painted players in the distance. Patches of artificial grass on the course itself add to the realism.

The fair ways are constructed of fine gravel saturated with a type of road tar to hold them together. Fine sand packed on a foundation of gravel was used for the greens and the bunkers.

The eccentric hazards used in many of the Tom Thumb Golf Courses constructed in the summer of 1930 are not used on the Westminster course, but there are mounds and hollows and fences sufficient to test the players' skill. Par for this course is twenty-six strokes, and it needs real skill for a player to measure up to par.

The Chevalliers group of Westminster men really are responsible for the golf course. Most of the labor including the painting of the mural landscapes was donated, so that only certain supplies had actually to be bought. It is estimated that if the course had been paid for at the actual cost of the labor and skill donated it would have cost from six to eight hundred dollars.

After their weekly Tuesday night meetings, twenty men of the Chevalliers may often be seen playing golf. Four-somes are easily possible and tournaments Saturday afternoons also on this golf course have proved very popular.

The young people of the church as well as the men have found the golf course a great source of entertainment. While it is primarily a Westminster golf course, the men of the church have been hospitable in inviting the golfers of other churches to come in and keep up their strokes.

"That is my house at whose sweet hearth I love to sit: 'God's Out-of-Doors'." (Signature a pen picture of a quail.)

## V

### Out of His Overflow of Spiritual Living and Loving He Preached

First of all he was a converted man. He belonged to the Immortals because he had known the glow and the glory of re-birth; that great New Testament expectation. His story of that immortal night when, as he says, "And, oh, the winds were brawny that night and they blew a tempest, but no such tempest as the tempest in a red-headed boy's heart. I use it to climax this sketch later.

It was an old country school house, and he felt the call of God, and he walked up the aisle of the school house and knelt at an old dictionary, for that was all they had; and he found God. That experience was the dominating pulse of his life and of his ministry. Out of its beautiful overflow he preached. That was the great Spring of the river of his life and love and laughter. That was the fountain-head-source of his power. And up to the end of his life he talked about it. One of the most beautiful hours I ever spent with him was when he told me this tale of his conversion. He said to me in characteristic Quaylesque phraseology: "That was my mountain peak up which I climbed to wider vistas of the ministry."

Second: He loved the Bible and he loved the Christ. His collection of Bibles, of which I have spoken heretofore, is an outward evidence of the inner love he had for the Book of Books. His preaching, his books, his essays are dripping with the juices of the Old and New Testament. He was a Bible preacher. I browse through his quarter of a century of books time and time again and, no matter where I turn they bleed with the blood of the Sacrificial Christ. It is a glowing experience just to dip into his books.

His favorite text was, "Allowed of God to be put in trust with the gospel."

On my last visit to Baldwin, Kansas, Mrs. Quayle took me out to the God's Acre where he is buried and pointed out this verse from Paul's Epistle to the Thessalonians and said: "Before he died he called us in, when he could hardly lift a hand, and with trembling finger pointed to that verse in his Bible lying open on his lap. He could not speak. Neither could we. But we knew that he wanted that verse on his tomb." Then Mrs. Quayle noticed that they had not put quotation marks around the verse and seemed worried about that for fear some would think they did not know that those were words quoted from the Bible. I said to her: "Those words were so much of Bishop Quayle's life that they belonged to him, and all the world will know that they are just as ap-



propriate without as with quotes. He made them because he lived them."

Third: He knew God. Nobody who heard him preach could doubt that. He was in constant communication with God. God and he were friends. Once when he talked of John Burroughs, whom he admired, he said: "John Burroughs knew the garden but he never found the gardener." Bishop Quayle knew the garden of God's world but he had long since found the gardener. Out of the overflow of this knowledge he lived and wrote and preached—and still lives and still preaches to a new generation.

And of that tempest-driven night in the old school house he writes: "The preacher came over to me and said: 'Billy, you belong to Jesus. Billy, God wants you to be one of his farmers,' and I got up and went down the aisle of that little schoolhouse, not to the chancel—there wasn't any—there wasn't anything but an old dictionary on the floor in that schoolhouse. So I knelt down and bowed my head on that dictionary. And, oh me, the wind was wild that night. It was stormy as on a wild sea. The storm that beat upon that schoolhouse where the wind had its full chance, blew like it did another night on the Sea of Galilee, and Christ came over and said, 'Boy, what do you want down here?' And I said, 'I want thee, O Christ,' and he said, 'I have come.'"

I have left that scene quoted from his own words to the last of this sketch because I believe it to be the secret of his motive power and his ministry. "I want Thee, O Christ," said that timid red-headed boy, and

the answer "I have come!" determined the day of his destiny. That was his dawn; that was the fountain of his overflow ministry. That was what made him powerful in the pulpit. That was what made his laugh so much with joy. That was what gave him his everlasting charm of personality. That was what made him love people so much. That was why so many people loved him—and—loved him so deeply!

## 250 Things To Do

(continued from page 520)

at least some of these things would have been done, if it had not been for the slump in business, so that a number of our people are out of work, while others are engaged for part time only."

This is one of the most striking examples that has ever come to my attention, as I tried to point out to the class, revealing as it does, mines of gold going to waste at our very doorsteps. Here were simple things to be done "to beautify and establish the House of God," with idle hands in abundance, perfectly able to perform them, but requiring the magic key of a practical-minded minister to unlock the door of service and opportunity.

Is it possible that some of us are overlooking the importance of the example set for us by Jesus, when he labored so patiently with his disciples, teaching them not only to cooperate with him as partners in the tasks near at hand, but to carry on, as an organization, after he was gone? I wonder!

# Bibliography On Stewardship\*

**American Tithers.** James L. Saylor. Methodist Book Concern. 48 pages. Paper, 25 cents.

**The Christian and His Money Problems.** Bert Wilson. Harvey M. Skelley, 5513 Larchwood Ave., Philadelphia. 233 pages. Cloth, \$1.50.

**Christian Stewardship.** David McConaughy. Westminster Press. Student's Text, 25 cents; Teacher's Text, 15 cents.

**Church Finance.** William H. Leach. Stewardship, its historical background and modern practice. Especially devoted to the practical end of raising funds for the local church with the accounting. Indispensable for ministers and church officials. Cokesbury Press. \$2.25.

**Church Profit-Making.** Frederick A. Agar. Fleming H. Revell Co. 87 pages. Cloth, \$1.00.

**Concerning the Collection.** M. E. Dodd. Fleming H. Revell Co. Fifty-two brief stories of Scripture texts, brief and practical comment; and fifty-two brief prayers all relating to stewardship. Cloth, \$1.50.

**Dealing Squarely With God.** Ralph S.

Cushman. Abingdon Press. 69 pages. Cloth, 50 cents; flexible cloth, 15 cents.

**The Deeper Meaning of Stewardship.** John M. Versteeg. Abingdon Press. \$1.25.

**Jesus' Teaching on the Use of Money.** Ina C. Brown. Cokesbury Press. 171 pages. Cloth, \$1.00; paper, 50 cents.

**Junior Stewards of the Bible.** Helen Kingsbury Wallace. Fleming H. Revell Co. Cloth, 75 cents.

**The Larger Stewardship.** Charles A. Cook. Judson Press. 118 pages. Cloth, \$1.00; paper, 25 cents.

**Life as a Stewardship.** Guy L. Morrill. Westminster Press. 100 pages. 25 cents.

**A Man and His Money.** Harvey Reeves Calkins. Methodist Book Concern. 367 pages. \$1.00.

**The Message of Stewardship.** Ralph S. Cushman. Abingdon Press, 240 pages. Cloth, \$1.00; paper, 40 cents.

**Money, the Acid Test.** David McConaughy. Missionary Education Movement. 193 pages. Cloth, 75 cents; paper, 50 cents.

**Not Slothful in Business.** Herbert A. Bosch. Richard R. Smith, Inc., 12 East 41st Street, New York. Part One: Reaching Men, the Church's Primary Responsibility (seven chapters). Part Two:

Raising Money (nineteen chapters). 208 pages. \$1.00.

**Our Lord's and Ours.** P. E. Burroughs. Sunday School Board of Southern Baptist Convention. Emphasizes stewardship of possessions as the basis of the missionary enterprise, and teaches that the acceptance of Christianity involves an acceptance of stewardship. 148 pages. Cloth, 60 cents.

**Royal Partnership.** M. E. Melvin. Fleming H. Revell Co. 86 pages. Cloth, \$1.00; paper, 50 cents.

**Speculating in Futures.** Luther E. Lovejoy. Methodist Book Concern. 207 pages. \$1.00.

**Stewardship for All of Life.** Luther E. Lovejoy. Methodist Book Concern. 144 pages. 75 cents.

**Stewardship in the Life of Women.** Helen K. Wallace. Fleming H. Revell Co. 88 pages. Cloth, \$1.00; paper, 50 cents.

**Stewardship in the Life of Youth.** Robert Donald Williamson and Helen Kingsbury Wallace. Fleming H. Revell Co. 87 pages. Cloth, \$1.00; paper, 50 cents.

**The Stewardship Life.** Julius Earl Crawford. Cokesbury Press. 176 pages. \$1.00.

**The Stewardship of Life.** Frederick A. Agar. Fleming H. Revell Co. 113 pages. \$1.00.

**Stewardship Stories.** Guy L. Morrill. Richard R. Smith, Inc. 91 pages. 50 cents. A collection of stories covering all aspects of stewardship. Especially suit-

(continued on page 541)

\*Any of these volumes will be sent upon receipt of order with proper remittance by Church World Press, Inc., Auditorium Building, Cleveland, Ohio, the publishers of this magazine.



# Churches Use Letters

By F. Harvey Morse, Maplewood, Missouri

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Churches should use direct mail—and they do. Mr. Morse, who is an active Sunday school worker and an author of note, tells how letters should be written and then he adds some good samples to help you shape your messages. We suspect that this article will be turned to, again and again, the months to come.

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**N**OT all churches are in position to use newspaper advertising. Every church, however, can—and should—use the mails regularly. Letters may be used—have been used—effectively to build up the preaching service, to stimulate attendance of regular members, to reach the unchurched of the community, to raise the average attendance of the church school, to secure the cooperation of parents in the school program, to strengthen the morale of the workers, to raise money for various purposes. There is virtually no limit to what may be done through the consistent use of good “mail advertising”.

Just as constant advertising is necessary when using newspapers, so letters should be mailed as part of a continuous campaign. After one or two letters of such a campaign had been mailed, a worker asked, “How many replies have you had from those letters?” and was surprised that there had been none. Yet that same worker had covered a portion of membership in a financial campaign and had returned without a single pledge. But he expected letters to do more than he had done by personal solicitation.

Remember that advertising works largely by suggestion, and that it takes repeated impressions to secure action. A certain firm of printers mailed to a list of prospects one postcard a week for sixteen weeks but received not a single reply; however, the seventeenth card brought in one order that more than paid for all seventeen mailings. On the other hand, where a letter attempts to sell one definite thing for a definite time, it is possible to get returns. In one case, a medium size suburban church brought sixteen women together to form a new Bible class—as the result of a single letter. Another church raised its entire building fund by the use of a series of letters.

In writing successful letters, it is important to write with the “you” attitude. Someone has said that 85 per cent of all business letters are written with the “we” attitude—that is, from the viewpoint of the writer instead of the one to whom the letter is written. If you are writing to a member of your church or your school or your class, “we” may be excusable, but if writing to those whom you hope to bring into the

organization, the letter should absolutely be written from their standpoint. You must show that you are more interested in them than merely making a class or school record.

As in a newspaper advertisement, it is important that the opening paragraph of the letter be interesting and attention compelling. For instance, if one wrote:

“We beg to announce the formation of a new class in the . . . . . Baptist Church, membership to be made up of mothers. . . .”  
that opening wouldn’t create much interest.

But suppose the letter started like this:

“Aren’t there times when you wonder just how to deal with some problem you face in rearing your child—temper, disobedience, or things of that sort? Don’t you wish you knew more about dealing with those crises that come up almost every day? All mothers do, of course. It is to give mothers the opportunity of discussing those very problems—of getting help from each other—that the Mothercraft Class of the . . . . . Baptist Church has been organized.”

Such an opening strikes a responsive chord in practically any mother heart—it gets the attention and interest of the mother because it talks about *her* problem.

“Be natural” is one of the most important commandments to the letter writer. Tell your story in simple words and in as few of them as possible. Just because one is writing doesn’t mean that he needs to be stilted in his style. Writing a letter is nothing more or less than putting personal conversation on paper.

Particularly avoid trite expressions in your letters. Never use such outworn expressions as “hoping to see you soon,” or “thanking you in advance for a prompt response”. Be human; meaningful. In some recent letters, for example, we find the following expressive closes: “Yours in the Master’s Service:” “Expectantly yours;” “Yours for Character”.

The letters accompanying this article show some of the varied uses of this form of advertising. One is an appeal for money for a new building, another advertises a series of sermons, a third asks for the coopera-

tion of parents in a new plan of receiving Sunday school offerings, others invite men to an unusual men's Bible class, urge parents to take advantage of a vacation Bible school, and attempt to secure parental cooperation in an evangelistic campaign. None are perfect, perhaps, but all are suggestive.

One of the most important factors in making letters successful in Kingdom work lies outside of the letters themselves—the mailing list. If the list of names to whom letters are sent is only 50 per cent perfect, then, obviously, only half as good results can be expected as if the list were 100 per cent perfect. For instance, suppose you are mailing a letter to prospective members of your church school, using a list made up from a community survey two years ago. Probabilities are that over half of those prospects have moved; some may already have joined some church school; your time, letters and postage used on those names are wasted. Therefore maintain a constant vigilance over that mailing list.

Rather we should say, "Watch your lists" for an advertising church will make use of several of them. First, there should be a complete, *accurate* list of the church membership and of the membership of the church school. Unless the clerk or the school secretary watches and checks *weekly* it won't be long until that membership list will be a liability instead of an asset. Next, there should be a list of church members who are not connected with the church school—because every church member should also be in the school of the church. So, too, there should be another list of those in the families of church school members who are neither in the school nor the church. And finally, every church should have a list of those in the community who are not identified with any church. A community survey by all the churches cooperating is the best way of getting that list.

Each group mentioned above should receive some message from the church regularly—a specific message adapted to the particular needs of group to whom it is mailed. It may be a letter—or perhaps a postcard. The church that launches a steady campaign of advertising—that studies its people—that prepares its material on sound principles—that has faith to "stick to it" even when skeptics ridicule the effort and decry the expense—will be in a fair way to become the most popular, the most successful church in the community.

#### A PAY UP APPEAL

MAPLEWOOD BAPTIST CHURCH  
Joint Building Committee  
Maplewood, Mo.

#### HELP MAKE THE DREAM COME TRUE

For a long time we have been dreaming about a new church building adequate to our needs. Making the dream come true is the next step.

The members of the church have already pledged approximately \$25,000 toward the cost of the new building. To make our dream come true, we must now turn a large part of those pledges into cash.

Plans and specifications are now being drawn up by the architect. As soon as they are completed we can start building—but we must have \$15,000 cash on hand before actual construction can begin.

Some of you have said that you wanted to pay your pledge in full when we started to build. If you can complete your pledge now it will mean a decided forward push to our building program.

Others of you pledged with the idea of paying a portion each week or month. Three months of the first year are past. That means that one-twelfth of your total pledge should now be paid. If you have not yet made payments on your pledge, you, too, can help us start building promptly by bringing your payments up to date, and as far as possible, keeping ahead.

If we all will work together in meeting these obligations there is no reason why building should not commence within the next six weeks.

Yours in the Master's Service,

C. O. BORTH, Chairman,  
Joint Building Committee

P. S. Make all checks payable to Maplewood Baptist Church Building Committee and mail to H. T. Kemper, 7220 Anna avenue. Enclose cash in red Building Fund envelopes or in a plain envelope marked, "Building Fund".

#### SERMON ANNOUNCEMENT

##### OKANOGAN PRESBYTERIAN CHURCH

Rev. Elmer W. Blew, Minister  
Okanogan, Washington

January 5

Dear Cooperator:

I feel somewhat like the housewife who has prepared a very excellent meal and is waiting for the expected guests to arrive.

I'll tell you why!

For sometime I have been at work upon a series of sermons, preparing them with more than usual care, and I am very frank to say they represent my best. If you, as a hearer, get out of them as much as I have in the preparation of them, certainly we'll both be well repaid.

So I don't hesitate in asking you to come to the services the four Sundays of this month. I think you'll be glad you came. I will! You see, it is sort of a mutual affair.

Here are the sermons and the dates:—

Morning 11:15 o'clock

January 7—Spiritual Life

January 14—Spiritual Health

January 21—Spiritual Growth

January 28—Spiritual Work

Evening 7:30 o'clock

The Unknown God

Our Heavenly Father

The Son of Man

Song Service Night

I'll look for you to be present—you look for me to give helpful, inspiring and illuminating sermons. I'll try to not disappoint you—you try to not disappoint me.

Expectantly yours,

"Here to Help"

#### DAILY VACATION BIBLE SCHOOL ANNOUNCEMENT

##### UNION AVENUE CHRISTIAN CHURCH

George A. Campbell, Minister  
Union and Enright Avenues  
St. Louis, Mo.

#### WHAT'S YOUR BOY OR GIRL GOING TO DO THIS SUMMER?

Dear Union Avenue Parents:—

Soon school will be out and your boys or girls will have lots of time on their hands. From a nine month supervised program, they are suddenly thrown entirely on their own resources for three months. What plans have you made to assure yourselves that they will spend the time profitably—constructively?

The Daily Vacation Bible School to be conducted by Union Ave. Christian Church and Pilgrim Congregational Church is being planned specifically to help your boys and girls make the most from their vacations:—

Supplements the work of the church school;

Practically doubles the hours of religious education for the year;

Provides an intensely interesting, graded program of worship, instruction, and activities five mornings each week;

Gives excellent character training under normal situations.

This Daily Vacation Bible School is for boys and girls from four to fourteen years of age. Sessions will be held daily from 9 to 11:30 A. M. beginning Monday, June 21, and ending July 29. The attached announcement tells in detail the program of the school. Read it carefully. Plan to enroll your children for the full five weeks if possible—or for whatever time they can attend.

Yours for Character Building

COMMITTEE

#### MEN'S CLASS APPEAL

##### DONLEY D. LUKENS

Incorporated  
Advertising Counselor  
4908 Laclede Ave., St. Louis, Mo.

#### LET'S HAVE PROSPERITY

Roger W. Babson says, "Only when business men learn to follow the teachings of Jesus Christ can we have permanent prosperity."

We all know the great strides that have been made in advertising since "Truth in Advertising" became our national slogan.

Similar strides can be made in other branches of distribution and we can have permanent prosperity if you and I will just follow this advice of Roger Babson, the man whose business advice is sought by men like John D. Rockefeller, Henry Ford, Charles M. Schwab, and other great business generals.

At ten o'clock, January 29th, a class of men who are engaged in advertising and selling will be organized at the Second Baptist Church to study the application of Christianity to distribution. The Bible will be our text book.

Your prosperity and mine depends upon our ability to apply Christian principles to our business. This class is organizing to develop this ability.

Come Sunday, January 29th, and you will return to your desk Monday morning filled with ideas and inspiration.

Cordially yours,

DONLEY D. LUKENS

P. S. The time—10 o'clock, Sunday morning January 29th.

The place—Second Baptist Church, South Building, King's Highway and McPherson.

(now turn to page 544)



## RESURGAM

I shall arise  
From the cold earth below.  
Unleashed, my soul shall go:  
Free, as the song-bird flies,  
Singing, through azure skies.  
I shall arise.

I shall ascend  
From the dark, sullen tomb.  
Freed from its fear and gloom,  
My soul shall upward wend  
To life without an end.  
I shall ascend.

I shall be free  
From all the mortal life,  
Its weary, useless strife.  
Open'd mine eyes shall see  
Sights of eternity.  
I shall be free.

I shall live on.  
Far from the world below,  
Loos'd from its toil and woe;  
Away from sin and wrong,  
My life an endless song;  
I shall live on.

I shall arise  
From this low vale of fears.  
Remov'd from pains and tears,—  
Oh, joyful, glad surprise—  
I'll see with undimmed eyes.  
I shall arise!

Ralph V. Gilbert.

## Bibliography on Stewardship

(continued from page 538)

able for use in children's sermons and by Sunday school teachers.

**Stewardship Stories for Boys and Girls.** Emma A. Robinson. Methodist Book Concern. Paper, 35 cents. Ten brief studies of the stewardship of service, time, money, etc., which, with great simplicity, bring the obligation home to children.

**More Stewardship Stories for Boys and Girls.** Emma A. Robinson. Methodist Book Concern. Stories and dialogues. 76 pages. 35 cents.

**Stewardship Vitalized.** Walt N. Johnson. Sunday School Board of the Southern Baptist Convention. Teaches that stewardship cannot be vitalized until it has been realized in the experience of the redeemed soul. It is a particular study of the revival necessary to bring this about. \$1.25.

**Using Our Heavenly Father's Gifts.** Maud Junkin Baldwin. Presbyterian Board. 56 pages. Stewardship lessons for juniors. 30 cents.

**Victory of Mary Christopher.** Harvey Reeves Calkins. Methodist Book Concern. 161 pages. Cloth, 25 cents; flexible cloth, 15 cents.

**The Way to the Best, Studies in Stewardship.** Robert P. Anderson. United Society of Christian Endeavor. 64 pages. 25 cents.

**Woman and Stewardship.** Ellen Quick Pearce. Westminster Press. 25 cents. Helps for teaching. 15 cents.

**Young People and Money.** Harry Thomas Stock. Congregational Education Society. 32 pages. 15 cents.

## MY CHURCH

It's a nice prosperous band,  
The pride of the land  
Proud of its heritage  
Given from high.  
Alone we meet, pray and sing  
Praise God and our king  
And let the rest of the  
World go by.



## From medieval Florence came the inspiration for this beautiful floor . . . . .

This is not the original floor in St. Boniface Church, San Francisco, California. It is a Sealex Linoleum Floor, laid over the old, worn-out floor at a saving of time and expense.

Sealex Linoleum offers the church a wide variety of patterns in the best ecclesiastical tradition—beautiful marble effects worthy of a cathedral. The pattern chosen for St. Boniface Church, for example, comes from a wonderfully preserved floor in an historic chapel in Florence, Italy.

May we send you our free booklet, "Facts you should know about resilient floors in churches"? Please address Church Floors Department, Congoleum-Nairn Inc., Kearny, N. J.

## SEALEX LINOLEUM FLOORS

Reg. U. S. Pat. Off.

**BONDED FLOORS** are floors of Sealex materials backed by a Guaranty Bond. Obtainable through Authorized Contractors in principal cities.



# Light In British Politics

*By Frank H. Ballard of Bristol*

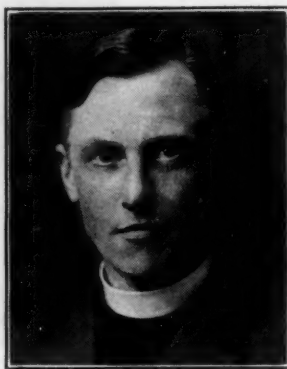
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Our British correspondent this month turns his pen to politics. This is a fascinating subject to most readers, even in America, and this article adds considerably to our information. But Ramsay MacDonald still stands.

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THUS far in these monthly contributions I have avoided political questions, but I remember the keen interest I found in your country in our leading statesmen and parties and feel that the time has come to break silence.

It is probably true to say that there is less interest in politics than there has been for many generations. Elections pass almost unnoticed and agents complain that meetings may be arranged but they are not well attended. The apathy that seems to have fallen like a blight upon the churches has fallen also on the political parties. There are many reasons for this. One is the war. We lost then the men who would now have been giving vitality to our public life. And we wasted then the emotions that might have provided the driving force. We were so often moved to the depths of our being by hopes and fears and sorrows that we are emotionally weary and want to rest. But the war does not explain everything. There is a loss of confidence due to subtle intellectual causes. All the religious dogmas are questioned and all the political ones are in solution. Even the dogma of Progress is denied. Even Democracy has lost its infallibility. Dean Inge may speak only for a minority, but it is a considerable minority, when he says that we who have seen Democracy at close quarters are not inclined to burn any more incense before the fetish. With a mentality like this who can expect great enthusiasm for Free Trade or Protection, Proportional Representation or anything else? And can we wonder that citizens have to be persuaded to vote at all. There is something ironical in the present situation: we have given all adults the vote, and most of us feel that the questions raised are so enormous and complicated that we are not sure how to vote. Perhaps some great moral issue will arise to give reality to our party warfare, but at the moment the controversy is mainly in the realm of economics where the experts disagree and the parties borrow from one another without honorable acknowledgment.



Frank H. Ballard

It may seem something of a miracle that the present Labor government has remained as long in office. It is not because they have given general satisfaction or proved themselves to be conspicuously successful. They came in with the promise that they would deal with unemployment, and the situation has grown steadily worse. Whether any other Government could have done better is debatable, but criticism has come not only from opponents like Liberals and Conservatives but also from the Labour left-wing which has threatened to break away altogether. These left-wingers are real Socialists who believe in Socialism without tarrying for any. The Cabinet itself is only nominally Socialist and some of the ministers give the impression that so far as principles go they might well belong to the Liberal party and might even be comfortable with the Conservatives. Perhaps if the left-wing found themselves in office they too would lose some of their confident rhetoric.

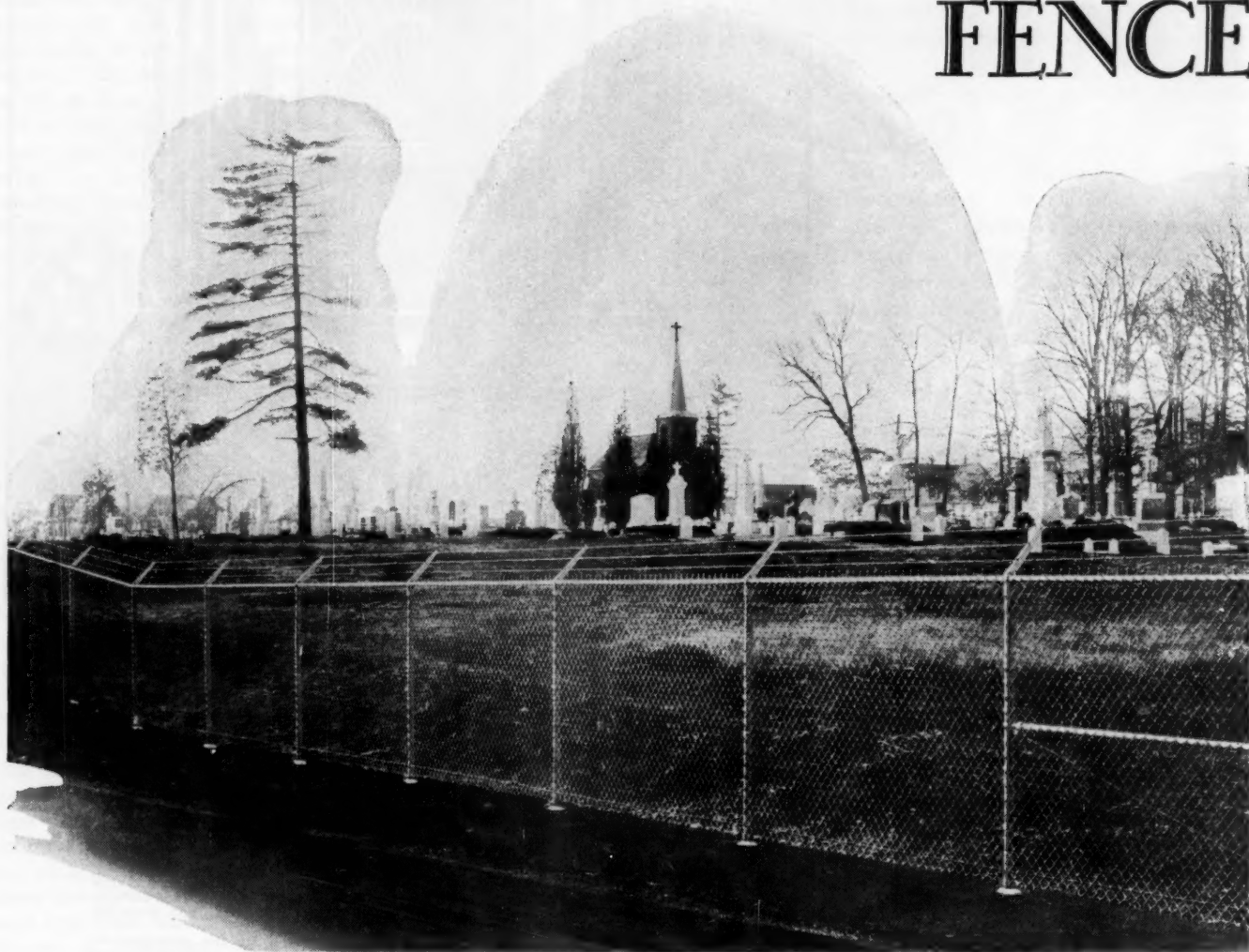
The chief reason for the continuance of the present administration is the weakness of their opponents. The Conservatives have had troubles of their own, especially on Fiscal policy, and in several elections "Empire Free Trade" and other candidates have appeared against the official nominee. They have had troubles also about leadership and not long ago Mr. Baldwin's position was seriously challenged. The Liberals are

in an even worse plight. No party is richer in men of ability, but personal differences still linger and some of the leaders find it almost impossible to work happily together. And its position as a middle-party is an unenviable one for the majority of questions some of the members lean to the right and some to the left. The Liberals are poorly represented in Parliament but they are in a most important position, for the Government are in a minority and are obliged to look to Mr. Lloyd George for support.

Before these words are circulating in your country Mr. MacDonald may no longer be Prime Minister, but it is not likely that the trade depression will have come to an end. It is worth while therefore to mention an interesting suggestion recently made by the brilliant economist, Mr. J. M. Keynes. He recommends "a mood of expansion, activity and spending" and assures us that "saving is in the circumstances of today, the reverse of good policy." This is not an original suggestion for it has long been preached by Mr. J. A. Hobson who declares that normally the community saves too much and spends too little. This will be good news for young people who have long asked their parents in vain for a doubling of their personal allowance. And it will be good news, too, for our lavish reformers who lightheartedly vote money for social-services and our vehement militarists who would build up huge armies and navies indifferent to the demands that will have to be made in rates and taxes on the struggling citizen. But our economists in preaching their new doctrine would surely point out that there is spending and spending. There is a world of difference between spending on luxuries and spending on necessities, between spending out of an overdraft and spending out of a surplus. And the final word has yet to be said in favour of the right sort of thrift. "If one would not be an egoist," says Beranger, "one must be an economist," and Mr. G. K. Chesterton in his brilliant book, "What's Wrong with the World?" says that "thrift is poetic



# A Dignified and Dependable FENCE



Continental Chain-Link Fence is designed to meet the exacting requirements where Beauty, Dignity and Symmetry must combine with Utility, Strength and Endurance. It is the ideal enclosure for Church Properties, Cemeteries, Schools, Hospitals, Convents, Institutions and every type of property protection.

We manufacture it, from the "copper-bearing"

steel to the last inch of heavily galvanized woven fabric, in our own plants; we erect it, under the supervision of Continental Fence Engineers; and we guarantee it to satisfy your most exacting requirements.

Our Engineering Consulting service is free and your inquiry will not obligate you in the least. Write us now about your fence problems.

## CONTINENTAL STEEL CORPORATION

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Distributors in all principal cities

Manufacturers of: Chain-Link, Farm, Poultry and Lawn Fence and Gates; Billets, Rods, Wire, Nails and Barbed Wire; Black, Galvanized and Roofing Sheets.

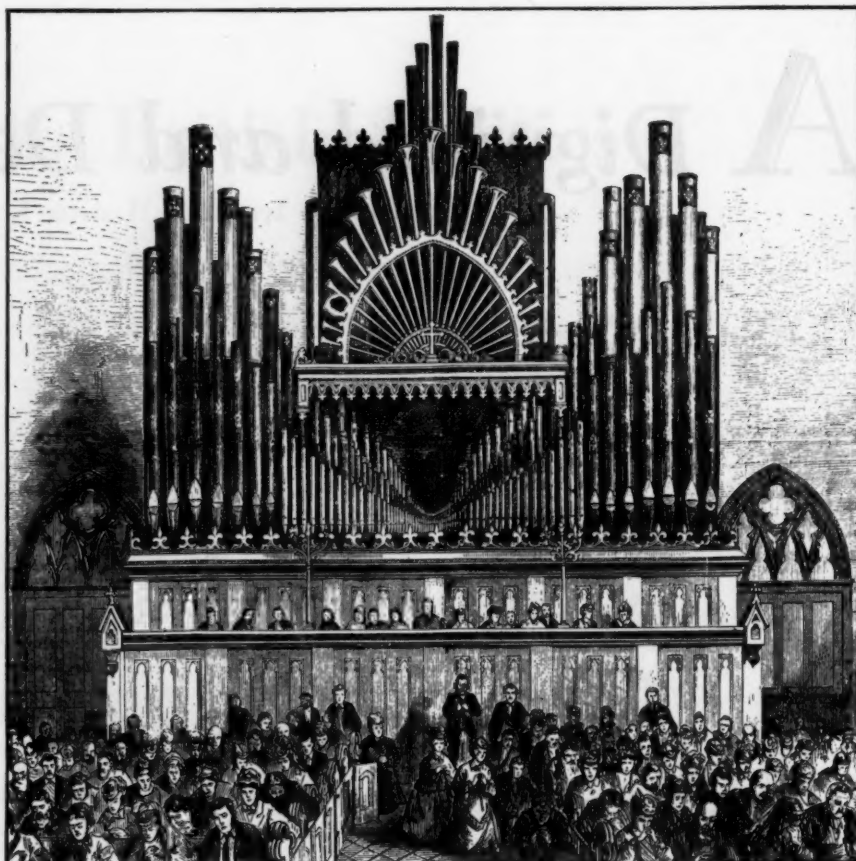
# CONTINENTAL

TRADE MARK

# Chain-Link FENCE

because it is creative; waste is unpoetic because it is waste . . . Thrift is not a small or timid or provincial thing." As I have tried to show in my book "In the Form of a Servant" (with special reference to the mind of Christ) thrift is not incompatible with the extremest generosity. What a lot of work, by the way, needs to be done on these elementary matters. One of our best newspapers has been pointing out that "we know more about the velocity of an electron than we do about the velocity of money. We know far more about the cycle of the earth about the sun and the sun about the universe than we do about the cycle of trade. We can predict the movements of unseen and inconceivable remote heavenly bodies with vastly greater accuracy than we can predict the end of the trade slump."—*The Manchester Guardian*.

But the troubles of this Government have not all come from one quarter. They have had some anxious moments over an Education Bill which aims at raising the school-leaving age to 15. Not only has the main purpose of the Bill been challenged but the old controversy of denominational teaching has been revived. It would take long to tell the story of a quarter of a century ago in which the Free Churches were led in a Passive Resistance Campaign by Dr. Clifford and Mr. Silvester Horne. I must assume that that unfortunate page in our history is not altogether unknown to your readers. My own conviction is that the Free Churches had real grievances, but that the spirit in which they urged their case was unfortunate. I believe that in that campaign many people who might have been with them today were alienated. And that belief is not uncommon amongst men of my own age. The last thing that the average middle-aged Free Church minister wants is sectarian strife. He would rather suffer many things than preach another Crusade. But the Roman Catholics are so pressing their claims that even the most pacific of us have been roused to expostulation. It is difficult to enter into details because the situation may be entirely changed before these lines appear in print, but at the moment we are protesting against the giving of grants for the first time toward denominational (mainly Anglican and Roman Catholic) school buildings without public control, and the appointment of teachers not according to academic qualifications or entirely by educational authorities but according to denominational association and practically by denominational authorities. Even as I write the matter is probably being debated in the House of Commons and it is not impossible that on this old bat-



Ye Old Church Choir—Typical Metropolitan Church of the Eighties

### Churches Use Letters (Continued from page 540) SUNDAY SCHOOL OFFERINGS

THE SUNDAY SCHOOL  
Maplewood Baptist Church  
Rev. W. L. Nash, Pastor  
F. Harvey Morse, Superintendent  
Marshall and Marletta Aves.  
Maplewood, Mo.

September 25, 1924.

#### A NEW PLAN OF RECEIVING OFFERINGS

Dear Parents:—

Training in right habits of giving is one of the big jobs of our school. Unfortunately, in the past we have been satisfied with haphazard giving—and failed in part of our obligation to our pupils. In addition, the school officers have been unable to plan effectively, not knowing what funds would be available for use.

In order better to develop the grace of giving in the members of our school, the workers decided that our pupils were entitled to the same privilege as members of other leading Sunday Schools—of making a definite pledge and making their offerings through individual offering envelopes. These will be provided beginning October 1.

This new plan does not mean that any boy or girl will be asked to give one cent more than he has been giving. We just ask that each pupil, after consulting his parents, make a pledge of what he has been giving anyway, and to bring the offering in his numbered envelope each Sunday. In that way the offering is rightly magnified and the pupil is trained in regular, systematic giving.

Much of the success of this plan can be assured by our parents. Will you help your boy or girl, and help us, by

1. Having them sign their pledge, if not already signed;
2. Reminding them to bring their offerings in the envelopes each Sunday;
3. Having them bring the offerings for any Sunday on which they were absent.

This new plan will help us do a bigger work in the school—a bigger work for your children—a bigger work for the church—a bigger work for the community.

Yours for character  
F. HARVEY MORSE, Superintendent.

#### EVANGELISTIC APPEAL

Dear friends:

February 27, 1929.

We in the Maplewood Baptist Sunday School feel that we have a two-fold obligation to that boy or that girl of yours who comes to us:

**FIRST:**—We believe it is our duty to bring before our pupils the claims of Jesus Christ upon their lives—to bring them to the point where they want to accept Christ and follow Him in church membership.

**SECOND:**—We want to help that boy or girl live Christ's teachings in life.

You as parents of one or more pupils in the school can be of tremendous help to us, especially during the evangelistic meetings to be held March 10 to 24. When your boy or girl expresses a desire to come out for church membership encourage the move. Even eight and nine year olds know that they love Jesus and want to follow Him. If you have any doubts, won't you talk with Brother Nash—he's anxious for all of our Sunday school pupils to take an early stand for Christ and His way of living. And finally, we urge that you attend these meetings with your children and receive the blessing that is certain to result.

Sincerely yours,  
HOWARD SALL, Teacher.  
F. HARVEY MORSE, Superintendent.



tle-ground the Government may meet its Waterloo.

The present administration has been largely occupied with important conferences in which Mr. Ramsay MacDonald has revealed first-class statesmanship. There was the conference on naval disarmament upon which your readers are already fully informed. There was the conference of Prime Ministers of the various countries of the British Empire in which large matters of constitution and pressing matters of Imperial Fiscal Policy were discussed. Neither of these did all that progressive people hoped for, but they achieved much. The British Empire now stands before the world as a League of Nations in miniature (though not so very miniature!). Each part of it maintains its own distinctiveness and resents any invasion of its own nationality, but all stand together bound by common sentiments and needs and a common loyalty to the King-Emperor. There is no question of the Empire going to pieces. Nowhere is the loyalty more intense than at the outposts. At the same time, in this country at any rate, there is very little anti-foreign feeling. Here and there patriotism may take an unbecoming form, but I venture to believe that no country has more of the true inter-nationalism and more genuine appreciation of foreign culture. It is not an accident that we lead the world in support of the larger League of Nations.

Another supremely important conference was the Round Table Conference on the thorny problem of India. It has been roundly criticised by one or two Conservativists and militarists, but there can be little doubt that important successes have been achieved. Perhaps the most important factor has been an assurance of friendship. If some of the delegates came to London expecting an arrogant attitude and the shaking of the mailed fist they must have been pleasantly surprised. They came to hear our Prime Minister declare that the British Government wants India to manage her own affairs. "If we are animated by anything," he said, "it is by the conception of India herself—India a unity." But there must be a frank recognition in India as in Britain of great difficulties. That the least of these is again a religious one. (How statesmen must weary of religious problems and prejudices!) So far it has been impossible for Hindus and Moslems to reach agreement. And the problem is complicated by the claims of 3,000,000 Sikhs. But in spite of difficulties progress has been made and "self-government on a Federal basis is regarded as a certainty in the near future." It remains to be seen how India will receive the proposals and whether even the extreme men will now co-operate in framing a workable constitution.



## FoldeR-Way

### SLIDING-FOLDING PARTITION DOORS

#### *Specially designed for modern churches*

**T**HIS is standard equipment for churches everywhere; yet every installation unique, distinctive, individual.

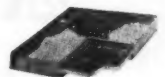
In addition to its beauty and neatness, R-W equipment is silent in operation. Properly installed, it should give no trouble, require no adjustments, cost nothing for upkeep.

FoldeR-Way equipment is designed to fit every partition door requirement. Parts of the church auditorium can be closed off and separated into small rooms for Sunday School, Bible classes and other gatherings. These rooms

can quickly and easily be thrown open at a moment's notice, using every foot of space to accommodate a large congregation.

Consult an R-W engineer. Write today for catalog of FoldeR-Way equipment and R-W Compound Key Veneered Doors.

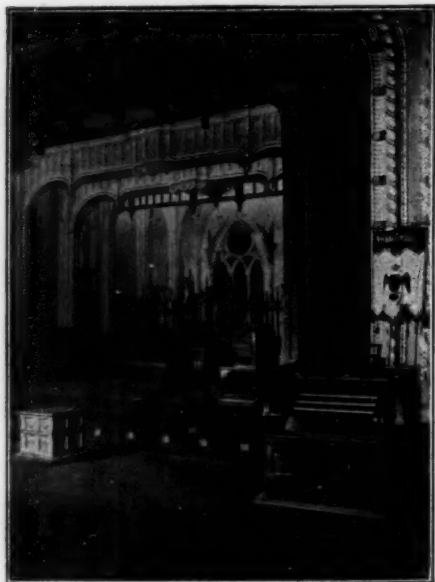
R-W Compound Key Veneered doors last for years. Sagging, warping, swelling, shrinking, are practically eliminated by tongue and groove method of applying extra heavy sawed veneer to rails and stiles of laminated core construction. Sold exclusively by Richards-Wilcox.



## Richards-Wilcox Mfg. Co.

"A HANGER FOR ANY DOOR THAT SLIDES"  
AURORA, ILLINOIS, U.S.A.

Branches: New York Chicago Boston Philadelphia Cleveland Cincinnati  
Indianapolis St. Louis New Orleans Des Moines Minneapolis Kansas City  
Los Angeles San Francisco Omaha Seattle Detroit Atlanta Pittsburgh  
Milwaukee Richards-Wilcox Canadian Co., Ltd., London, Ont., Montreal, Winnipeg



## Scottish Rite Cathedral, Omaha

This Kilgen Organ offers another example of a Pipe Organ which truly meets the requirements of its environment, because especially built for it. Kilgen Organs contain no "stock" pipes. All important details are individually designed. Their placement is based on a musical, rather than a mechanical formula. The meticulous care with which Kilgen organs are designed and built has earned their recognition as the highest standard of artistic excellence.

**GEO. KILGEN & SON, INC.**  
4026 Union Blvd. - St. Louis, Mo  
NEW YORK - Steinway Hall  
CHICAGO - Wrigley Bldg.  
LOS ANGELES, 720 S. Broadway

# Kilgen Organs

Choice of the Masters



Pipe Organ Builders for Three Centuries

## Ventilating The Church

By James F. Dailey

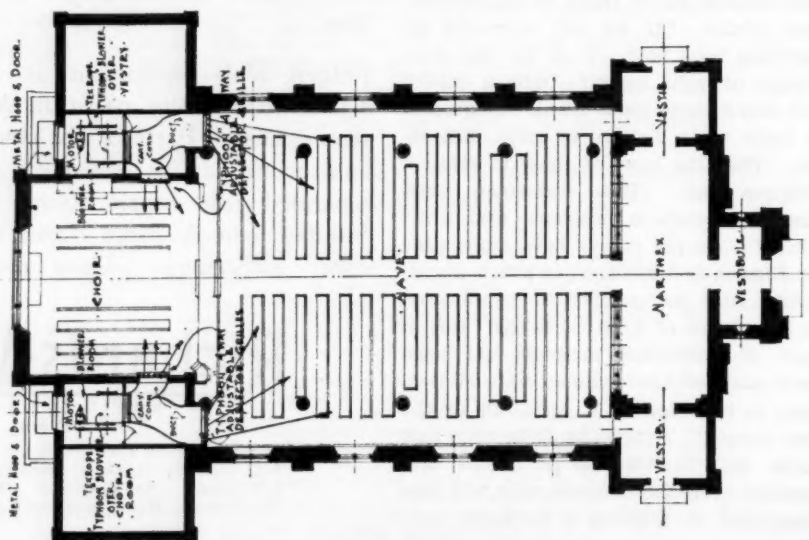
**H**AVE you ever wondered why, during a sermon on which you have spent hours, and which you feel is worth listening to, some of your congregation get drowsy? There can be but one answer and that is—inadequate ventilation. No matter how interesting a sermon may be, one cannot appreciate it if they become drowsy or acquire a headache from a room filled with carbon dioxide, stuffiness and body odors.

In making hundreds of surveys a year, engineers find that churches are the only large auditoriums, as a class, upon which no time or effort has been spent to make them comfortable at any time but during the cold weather. In the majority of cases, even the heating systems are not designed to give the proper amount of fresh heated air. As a contrast—let us take the theatre, which as to size and the number of people accommodated is very similar to the church. No theatre, however small, would think of neglecting the comfort of its audience and in this day and age, no church should think of neglecting its congregation. With conditions as they are, it should not be surprising if the less faithful of your following ponder on Sunday evening as to whether they should go to church or to the movies. There probably is no doubt in their minds as to what they should do, but they end up in the movies, and in a great many instances, especially in midsummer, the cool inviting comfort of the theatre is the deciding factor. Comfort, as we know it, is a twentieth century innovation and unless it is sup-

plied, it is more or less a duty to all but a few of the most faithful of any church congregation to attend.

The first logical question would be the type of system to be used and the cost. There are, in the main, three types of systems in general use. The first is the refrigeration system, on which the cost of installation is extremely high, usually being between twenty and thirty dollars per seat. With this comes the maintenance cost which also is high, for a licensed engineer must operate it and motors of from seventy-five to one hundred and fifty horsepower are required to run the machinery depending, of course, on the size of the church. These systems are a Utopia in-so-far as air conditioning is concerned, for they give a constant indoor temperature whether the outside temperature be zero or one hundred. These systems must be designed for a peak load which comes with a capacity crowd on a very hot day, the combination usually occurring not more than once a year. To obtain the temperature desired the rest of the time, the machinery must operate somewhat below capacity—sometimes as low as ten per cent at a terrific operating cost. This practically eliminates this system for churches, as only a few of the larger theatres, operating during the entire week, are able to maintain them.

Getting down to the price range of a comparatively well-to-do congregation, we find the next best type to be a washed air system which, when designed for cooling, is known as a "Hydro Cooling



Church Floor Plan Showing Typhoon Fan Ventilating



Unit." The cost of this will run from six to fifteen dollars per seat depending on the structural alterations necessary. An innovation has been added to the Hydro Cooling System in the past year which gives the same result as the refrigeration method. This is accomplished by the use of an insulated ice storeroom somewhere in the basement in which the water for the air washer is cooled. Thus, at an additional cost of from one to two dollars per seat, the same summer and winter comfort may be obtained, and at the same time will give you an opportunity to patronize the ice manufacturer in your congregation. The cost of operating this equipment is relatively low, since the janitor of the church may start and stop it, the Ice Company will stock the storeroom when necessary, and the automatic controls will regulate the melting of the ice, and the temperature in the church. This system, as outlined, will give fresh washed air of a comfortable temperature at a comparatively low installation and much reduced operating costs.

The third type of system is known as air cooling, in which the cooling is obtained by blowing fresh air at a velocity of from two to three hundred feet per minute, and by evaporating the moisture on the body, produce a cooling sensation in the same manner one experiences while riding in an open car. The heating of the fresh air is accomplished by means of light weight heating coils in conjunction with the fan. Very little equipment is required in this type system—hence the cost is correspondingly low—but to give a figure would be impossible inasmuch as this is governed more by structural changes than either of the others. For the church unable to afford more, this system is very satisfactory and if installed by a competent engineer, provisions may be made to utilize this equipment at some future date for a hydro cooling system.

Lastly, there is the exhaust fan but if no more than this is installed, make sure first that it is of ample capacity, second that it is of a reversible type, and last but not least, that it is correctly placed.

When any ventilating system worthy of the name is designed for a building, it is, of necessity, designed for that particular building and for that alone; it is calculated to meet certain conditions—to overcome a definite combination of problems and the system which proves highly satisfactory in one case, may be totally inadequate in another. Therefore, if you are contemplating an installation in your church, it becomes a matter of paramount importance that you lay your problem before an engineer who is qualified both by experience and training to provide the solution to your difficulties.

## BALLOTS FOR NOMINATION AND ELECTION

C. H. Phillips, Secretary of the Alberta Christian Missionary Society, sends us samples of ballots used in his church for placing names in nomination for church offices and also the ballots used in the election. The nomination blanks were mailed to every member with the request that they place in nomination those they thought qualified. As a result many names which ordinarily would have been passed over were presented. Every name suggested appeared on the ballot for the annual meeting. The people were asked to vote for the necessary number. This appeals to us as being about as democratic a procedure as is possible and we are glad to pass the idea along.

### NOMINATION FORM FOR CHRISTIAN CHURCH OFFICERS FOR THE YEAR 1931

I..... take the pleasure of placing in nomination the following persons for election to their respective offices at the will of the congregation at its annual meeting January 12th.

#### FOR ELDERS

1.....  
2.....  
3.....

#### FOR DEACONS

1.....  
2.....  
3.....  
4.....  
5.....  
6.....  
7.....  
8.....

#### FOR DEACONESES

1.....  
2.....  
3.....  
4.....  
5.....  
6.....

#### FOR TRUSTEE

1.....

#### FOR TREASURER

1.....

#### INFORMATION

All officers, excepting trustees W. Park and D. B. Aitken whose terms are unexpired, automatically retire at close of the year 1930 and are eligible for re-election by the congregation. EVERY member is entitled to nominate whom he or she desires for any office. EVERY member is entitled to vote upon these nominations. ALL names appearing upon nomination blank will be put upon a prepared ballot and voted upon at the Annual Meeting Monday, January 12th. ALL nomination blanks should be filled in, signed by nominator, and returned to the church either by mail or hand not later than Sunday, January 11th.

### FELLOWSHIP FUND RAISED THROUGH ENVELOPES

The Park View Baptist Church of Portsmouth, Virginia, places a special envelope in the package for each Sunday when the communion service is held. This envelope is for the Fellowship Fund. The envelope is a silent reminder of the demands of charity which is administered by the church. It does not detract from the service as a special appeal might. The pastor, W. H. Baylor tells us that the contributions to this fund have trebled since the innovation of the special envelope.

# SERMONS IN CELLARS

Glorified cellars—Church basements—clean, bright, spic-and-span playgrounds for your congregation—fitted with Brunswick Bowling Alleys—equipped with Brunswick Billiard Tables—teaching the fellowship of play—stimulating interest in every Church activity—building attendance—reaching men and women, boys and girls with the greatest of all indoor games.

Bowling and Billiards are self-supporting recreations—costing nothing to install—no drain or strain on capital—no worry, criticism or fear. They pay for themselves—reduce mortgages—finance upkeep costs—cut overhead. Practical purchasing plans, the experiences of hundreds of Churches, are yours for the asking. Mail the coupon below, without obligation, for "Interesting Young People in the Church, and the Way to Do It."

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THE BRUNSWICK-BALKE-COLLENDER CO.  
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Gentlemen: Please send me, without obligation, your free booklet, "Interesting Young People in the Church, and the Way to Do It."

Name .....

Address .....

City.....State.....

Church .....

## « HALL ORGANS »



### Creating Atmosphere in New York

THE recently completed three manual HALL organ in the Church of Saint Monica, R. C., in New York City is a noteworthy installation. The true resonant notes and the pleasing appearance of the HALL blend harmoniously with the interior of this stately church.

*"The Hall of Fame"*

**The HALL  
ORGAN  
Company**  
BUILDERS OF  
PIPE ORGANS  
WEST HAVEN  
CONNECTICUT

## Word Hunters Onward

ONWARD the course of empires takes its way. Onward the word hunters contest moves across the continent. The March contest was open to people living in the eastern central west. They had it easier than some of the others, for through a mistake the words appeared in two advertisements on the same page. The page was 433. The advertisements were those of Goodenough and Woglom and the Pittsburgh Typewriter and Supply Company. The first five hunters to report their findings were E. F. Hine, Columbia City, Indiana; Mrs. L. J. Ruff, Baraboo, Wisconsin; Orville K. Bosse, Gary, Indiana; Leigh H. Hagle, Berkley,

Michigan, and Norval Waldo, Chicago, Illinois.

Again the hidden words, "Church Management", appear in this issue. They are in italics and have quotation marks about them. The words with these two qualifications will appear just once. To the first five persons findings the words and writing us from the following states we will send one dollar each. The states are Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas. The time to start is now. Address replies to Word Hunters, *Church Management*, Auditorium Building, Cleveland, Ohio.



### Bulls-eyes for Bulletin Boards

By CHARLEY GRANT

The world needs more friendships and fewer battleships.

Horse sense takes some good stable thinking.

Being in four or five engagements does not fit a girl for the battle of life.

The hat band is of more importance than the waist band.

Storming at the weather never helps to weather the storm.

If you are wrong you can't afford to argue, if right what's the use.

Some folks give according to their means, others according to their meanness.

Looking ahead is a good way to keep from falling behind.

Where one goes hereafter, depends largely upon what one goes after here.

Most girls hope that when cupid shoots his arrow he Mrs. them.

It takes a lot of drafts to make air castles become real.

There's many a bad egg who isn't broke.

Figures may not lie, but liars sure have to figure.

A good supply of gray matter will keep one from feeling blue.

The man who thinks he can't is usually right.

About life's hardest job is to keep up the easy payments.

Some folks at their wits' ends didn't have far to go.

Men strive to reduce the waste, women starve to reduce the waist.

The well bred man never gets crusty.

Cold hearted folks do not set the world on fire.

Standing for the right sets a good example.

Some act without thinking; others think without acting.

Even stoop shouldered men can be straight.



# When Your Members Are Out Of Employment

*An Editorial By William H. Leach*

**W**HAT should a minister do when he finds that there are people in his congregation who are out of employment? Thousands of churches are now facing this situation. In some of them the number of unemployed runs as high as fifty per cent. Surely such churches must have an officially defined attitude toward the men and women whose income is temporarily paralyzed.

About one thing we believe there can be little question. The church can make it clear that it does not expect people who have no income to continue their payments on their church pledges. Will this affect the church income and the minister's salary? Probably. But there can be no defense for any church budget which presses people, in the affliction of unemployment, to give to sustain the services of the church. The church is primarily a brotherhood. If the real sense of brotherhood can not be extended on the part of those who have incomes to meet the pledges of those who find themselves in difficulty, the sense of brotherhood is very weak, indeed.

The minister will, of course, know each family intimately and will know those who are unemployed. He can talk to them frankly and say, "Now that you have no income we do not want you to feel under any obligation to continue your financial support to the church. We want your fellowship. That is of value to us. Keep close to our services. But think of your own family first in financial matters."

A second thing most churches will want to do is to help their families to keep in the income producing class. From the reading of many local church publications I think that many churches are doing this now. They have committees on employment. They ask the employers in the congregation to help find work for their own members. They ask the householders to find work around the house, lawn and garage to give to worthy members of the congregation.

Most churches will not be satisfied with this but will want to cooperate in community wide efforts to help the local unemployment situation. The solution of this difficult situation cannot rest in one church alone. Nor can one church unselfishly ignore a situation much greater than itself. There must be civic cooperative movements to meet the local situations. If your community has not already attempted to meet its problem in a community wide spirit there is an opportunity of leadership awaiting the aggressive minister.

And there is one other thing which every minister and every church will want to do. It will want to express with unmistakable clearness its convictions that periodic unemployment is not necessary in modern society. The thoughtful man of today refuses to concede that humanity is to be a victim of chance. Some scheme must be worked

out. Maybe it will be unemployment insurance. Perhaps the cure rests in the Christianized conscience of the employer. But the Christian order which the preacher is trying to bring into the world has no place for a situation like the present. Men and women of sterling character, with years of faithful service in the industrial ranks, are suddenly thrown out into the streets of unemployment. This cannot be reconciled with the Christian idea.

The minister needs to catch the prophetic vision of William Blake, who sang a hundred years ago.

"I will not cease from mental flight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land."

## Preacher Gets Into the Wrong Church

**W**HO is to blame?

Here is a preacher who has gotten into the wrong church. The chairman of the pulpit committee has just told me all about it. The man was introduced to the church by a mutual friend. They invited him to preach on a Sunday. He charmed everybody. They wrote to the executive secretary of the Presbytery he had lived in, and a reply came that he was a good man who had done good work. Now he has been in the church eighteen months. Congregations have been falling off. The budget is not met. The church is in arrears in paying him his salary. And it is even rumored that the preacher has some debts at the grocery and other stores.

Well, who is to blame?

More foolish things are done in the selection and installation of the preacher than in any other phase of church work. Perhaps it is because the sheep are without a shepherd at that time. I never saw anything to indicate that the pulpit committee of laymen and women exercised better judgment than a minister would in a similar situation.

I put one question up to the committeeman. It was this:

"Just how far did you investigate the record and life of the man who is now your pastor?"

"Very thoroughly," he replied. "We found that he had a good record through the office of Presbytery. And all the people were charmed with the sermon he preached."

The minister is forty-five years old. He has been preaching twenty years and has served seven churches. In each of these parishes he has had his contacts. There is a record of service written in each one. Any man spending a half day in one of these towns could have gained more

information than the average pulpit committee ever does. But the fact that a minister charms by one sermon outweighs all logical investigation. Upon the strength of that sermon church and minister are mismated together. And both are unhappy.

The pulpit committee must share in the responsibility. When it recommends a minister without making adequate investigation it must share the responsibility for any failure. In most instances the committee will intimate that they were deliberately deceived by the minister. That is seldom true. The fact usually is that both parties were so eager to consummate a contract that neither one used sufficient common sense.

I am wondering if the time is not about ripe for an official investigator to do this work which committees have failed to do. The entire future of a church depends upon the right selection of a minister. To let the decision rest on one sermon or on the judgment of an ecclesiastical officer is not always wise. It certainly is no more irregular for a church to employ a private investigator for this purpose than it is for it to employ a publicity representative or fund raiser. He does not usurp the power of the committee. He merely lays his data before the committee for it to act upon.

One thing seems inevitable. The future of the free churches depends upon some more satisfactory method of ministerial placement than now exists.

### *Yes, Let the Preacher Speak Out*

OUR age is not peculiar in throwing its rebuke to clergymen who will insist on discussing industrial and social problems from their pulpits. King Ahab resented Elijah dragging religion into politics. Certain merchants of Ephesus resented the Christian apostles interfering with established trade. It is reported that in the Evangelical revival a certain Lord Melbourne stamped angrily from his church, declaring, "This has come to a pretty pass when religion is made to invade the sphere of private life." The statement reminds the writer of one made by a certain industrialist that he did not intend that any fifteen hundred dollar preacher would tell him how to run his business.

But we are in favor of the minister speaking his convictions. Whether his salary is fifteen hundred or fifteen thousand dollars we believe that there is a heritage in the free pulpit which should be sustained. We believe that the world is better because of it.

The pulpit is about the last institution of free speech which exists in this our world. Our newspapers are gradually going into syndicates where the voice of one man controls the expression of papers in many cities. There are still some vestiges of political free speech. It usually spends itself on soap boxes and does not reach legislative halls. Academic freedom is having its wrestle with endowments and political power. Public utilities have even been known to reveal

their influence in the writing of school text books.

But the preacher still is free. He can speak his convictions. He belongs to one of the few professions where a man can say truthfully that his soul is his own. When he steps into his pulpit he is responsible alone to God. Where he sees wrong in human society he should declare it as the ancient prophet did. Where he sees hope he should show the basis of that hope. But above all he should speak.

Yes, he should speak from information. But he should speak. The utterance should be based on information, deepened by human experience, mellowed by love. But he should speak. If the press is deafened to human appeal, politicians blinded to actual conditions of life, the industrial machine harnessed to material forces, to the church the masses must turn for interpretation, hope, rest. It will be a sad day for this old world when the preacher quiets his tongue before those who would put economic pressure upon him to keep to what they call "religion," but which usually is not religion at all.

### *The Prayer of a Corn-Fed Saint*

O Lord, I come to Thee in prayer once more;  
But pardon if I do not kneel before  
Thy gracious presence, for my knees are sore  
With so much walking. In my chair instead  
I'll sit at ease and humbly bow my head.  
I've labored in Thy vineyard, Thou dost know;  
I've sold ten tickets to the minstrel show;  
I've called on fifteen strangers in our town,  
Their contributions to our church put down;  
I've baked a pot of beans for Saturday's spree,  
An old-time supper it is going to be;  
I've dressed three dolls, too, for our annual fair,  
And made a cake which we must raffle there.  
Now with Thy boundless wisdom, so sublime,  
Thou knowest that these duties all take time;  
I have no time to fight my spirit's foes;  
I have no time to mend my husband's clothes;  
My children roam the streets from morn till night.  
I have no time to teach them to do right;  
But Thou, O Lord, considering all my cares,  
Wilt count them righteous, also heed my prayers.  
Bless the bean supper and the minstrel show,  
And put it on the hearts of all who go.  
Induce the visitors to patronize  
The men who in our program advertise;  
Because I've chased these merchants till they hid  
Whene'er they saw me coming; yes, they did.  
Increase the contributions to our fair,  
And bless the people who assemble there;  
Bless Thou the grab-bag and the gypsy tent,  
The flower table, and the cake that's sent;  
May our whist club be to our service blest,  
The dancing party, gayer than the rest;  
And when Thou hast bestowed these blessings,  
then

We pray that Thou wilt bless our souls. Amen.

—Author Unknown.



## WHAT THEY SAID IN 1927-28

The optimistic wets who declare that the Democratic party will not jeopardize its chances by being wringing wet were just as optimistic three years ago. These quotations from many sources reveal the lack of real foresight the politicians of those days had.

*The New York Times*, July 24, 1928, 2:3; Atlantic City, N. J., July 23—Former Senator Oscar W. Underwood of Alabama, who is staying at the Hotel Traymore with his wife, predicted today that Prohibition would be the outstanding issue in the November Presidential election.

"I see no reason why the South will not vote solidly for Al Smith for President," said the former Senator. He added that he put no stock in predictions that some of the Democratic States would bolt because of Smith's wet tendencies.

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*New York Times*, August 28, 1928, attributes this statement to Senator Pat Harrison of Mississippi: "My own opinion is that we can lose several Southern States and yet Mr. Smith will be elected President of the United States. But we are not going to lose any States in the South."

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*New York Times*, Sept. 15, 1928, attributes to former Senator John Sharp Williams of Mississippi: "Personally, I am not uneasy about the outcome in the South," Mr. Williams wrote. "The indications are that Virginia will give a safe and substantial majority to the Democratic Party," he said. "I believe this is the situation in nearly all of the Southern States."

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*New York Times*, July 22, 1928, I, 1:8, quotes Senator Harry E. Hawes: "Any claim that there will be a break in the Solid South is just nonsense. Governor Smith will carry all the so-called Southern States and, in my opinion, will capture the border States—Maryland, Oklahoma, Kentucky and Tennessee."

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*Literary Digest*, Oct. 6, 1928 p. 9—"Governor Smith exhibits an amazing capacity for reaching across party lines for converts to its cause." It is on this "switching," of course, comments *The Daily Courier Democrat*, of Russellville, Arkansas, "that the Democrats base their hope of success."

"Locally, and in the South, we hear lots of talk of 'bolting' to the Republican side, and there will be lots of it—but not enough, in our opinion, to swing one State in the 'Solid South' to the Republican column."

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*New York Times*, July 31, 1928, 4:5, speaking of an interview of a reporter with Governor Smith at Southampton, L. I., reports the following question asked the Governor: "Are you worried about the political situation in the South?"

"No," he replied emphatically.

The sense of death is most in apprehension;  
And the poor beetle, that we tread upon,  
In corporal sufferance finds a pang as great  
As when a giant dies.—*Shakespeare*.

## FATAL ACCIDENTS

The M. C. U. paid fifteen accidental death claims in 1930, Members who met violent death are as follows:

REV. J. M. ISENBERG	Collegeville, Pa.
Auto accident	
REV. J. A. MAGGRAH	Russel, Man., Can.
Fall on ice	
REV. J. F. STAMM	Youngstown, Ohio
Injured in fall	
REV. J. S. HAMILTON	Somerset, Mich.
Auto accident	
REV. O. B. ONG	Berkeley, Calif.
Auto accident	
CAPT. HORACE MACKNESS	Mt. Vernon, N. Y.
Injured in fall	
REV. E. H. MARRINER	Hattiesburg, Miss.
Drowned	
REV. THOMAS PHILLIPS	Wewoka, Oklahoma
Auto accident	
REV. E. D. EWING	Lancaster, Ohio
Auto accident	
REV. M. M. SCALF	Clarksville, Tenn.
Burned	
REV. W. MECOY	Bardwell, Kentucky
Auto accident	
REV. CHARLES L. KIRBY	Maryville, Tenn.
Auto accident	
REV. JOHN LAMAN	Marlette, Mich.
Fall from tree	
REV. H. M. COOPER	Carlisle, Iowa
Auto accident	
REV. LEE HILL	Ada, Oklahoma
Auto, R.R., accident	

The total amount paid by the M. C. U. on these claims was **\$46,000.**

**Walk or ride, travel or stay home, in these days you need accident protection.**

*Just mail the coupon today—no obligation—no agent will follow up.*

## THE MINISTERS CASUALTY UNION

Organized 1900

15th Floor, Wesley Temple

Minneapolis, Minn.

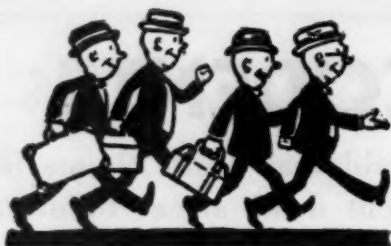
Please send me information on Casualty Insurance as announced in the April issue of *Church Management*.

Name \_\_\_\_\_ Please print

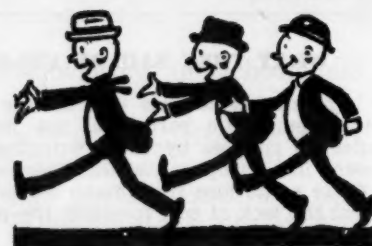
Address \_\_\_\_\_

P. O. \_\_\_\_\_ State \_\_\_\_\_

Date of birth \_\_\_\_\_ month \_\_\_\_\_ day \_\_\_\_\_ year \_\_\_\_\_ Denomination \_\_\_\_\_



## MINISTERS' EXCHANGE



**Massachusetts Baptist Church.** On the famous Mohawk Trail, only 12 miles from Northfield Conferences. One service, 550 members. Good eight room parsonage, furnished. Would exchange with some man from the West or South-West for the last two weeks of July and the first week of August. **Rev. W. J. McCullough, 20 Pierce Street, Greenfield, Mass.**

**Chicago Suburb—Methodist Church** 400 hundred members. Will consider exchange with any congenial denomination, North or East, lake, mountain or sea-coast preferred, although not absolute. Partial use of parsonage can be arranged for small family for like arrangement. One service, July or August. Modest honorarium. **F. J. S., 620 Hannah Ave., Forest Park, Illinois.**

**Ohio Congregational Minister,** delegate to National Council Meeting at Seattle, desires furnished parsonage and small remuneration in Colorado in return for filling pulpit during July. If desirable can arrange for August also. **Rev. Robert Stemme, 311 Progress Ave., Hamilton, Ohio.**

**Chicago, Illinois.** Even exchange, suburban minister will exchange manse and pulpit during August in mountain or lake region, preferably Colorado or Michigan. Incumbent here may attend University or Seminary summer school. **Stuart S. Pratt, 1631 Lombard Av., Cicero, Illinois.**

**Congregational Pastor** in the prime of life desires a Community Church, Denominational or Undenominational. East or west of Nebraska; preferably east. Three degrees. References given. **Rev. Wallace Humphries, D. D., Long Pine, Nebr., Box 143.**

**Congregational, Church of 75** in summer, would like to exchange for the month of July with some minister near Boston, Mass. Two services in same church per Sabbath. \$100 per month; use of parsonage could be arranged. **H. P. Tupper, Amherst, Me.**

**Presbyterian, Hallstead, Pa.,** would be pleased to find opportunity to supply pulpit during the months of June, July, or August in or about the city of Philadelphia, Pa. He would prefer the month of June or July. State remuneration for services and other necessary details. Address **Rev. William H. Johnston, Hallstead, Pa.**

**Dr. H. J. Wicks** of Faculty, Gordon College of Theology and Missions, Boston, Mass., is available for preaching engagements and Bible Conferences, Summer 1931. **1 Haley St., Roxbury, Mass.**

### THIS DEPARTMENT PRODUCES

One of the interesting things about this department is the number of repeats it is bringing. Several of the men whose items appear here made satisfactory exchanges last year and are back for further cooperation.

No charge is made for the insertion if your own post office address is given. Where Church Management is expected to forward inquiries the usual classified charge of five cents per word is made. All items received by April first will appear in the May issue.

**Retired Minister (55),** former Chief Chaplain of a war veteran's organization, would be willing to supply any church for a time long enough to give the regular minister a needed vacation. Good mixer, but loyal to pastor. Expenses but no remuneration desired. **Alan Pressley Wilson, 1635 Edmondson Avenue, Baltimore, Maryland.**

**Finger Lake Region, New York:** Methodist Episcopal Minister, located at foot of Lake Keuka, would exchange pulpit and parsonage for month of July or August. Boston, its vicinity, or seaboard town in New England States preferred. Sunday morning service only. Correspondence invited. **Rev. Percy F. Asher, Hammondsport, N. Y.**

**Sioux City, Iowa, Presbyterian.** Church of 400 members. Would like to exchange for the month of August with some minister in the East. Free use of manse if desired. **A. J. Kamman, 701 So. Paxton St., Sioux City, Iowa.**

**Ministers' Retreat.** A number of ministers are interested in having "Ministers' Retreats" of three or five days next summer. No sermons, speeches, or lectures. No visiting, no socials or banquets; but directed meditation, prayer and reading of devotional literature. Entire retreat to be under strict supervision. These days are to be days of seclusion, self-denial, self-examination and devout worship. There is to be no expense except actual cost. Any minister interested may secure further information by writing: **Rev. Lester R. Minion, Kirkland, Illinois.**

**Deloraine, Manitoba.** United Church. 375 members. Excellent highways to all points. Near American border, easy access to many points of interest. Lakes, bathing, boating, fishing nearby. Would exchange residences. Honorarium, \$20 per, July or August. Exchange with some minister within 200 miles of Boston, Mass., or would supply without exchange. Exchanged happily last year with city church, Buffalo. **Austin W. Guild, Cavers St., Deloraine, Man.**

**Congregational Minister of Omaha, Nebraska,** desires to exchange pulpits with some other Congregational minister in or near Chicago or Cleveland with a view to a permanent exchange if such arrangements can be worked out to the mutual satisfaction of all parties concerned. This church pays \$2,400 and parsonage. Address **Oliver M. Adams, 4812 Fontenelle Blvd., Omaha, Nebraska.**

**Massachusetts. Baptist Church.** Pastor would consider exchange with brother from England, Midland Counties preferred. Moderate remuneration, \$10, one service, or use of parsonage considered. July-August. **Rev. A. Jeffries, Box 64, West Acton, Mass.**

**G. Winter, B. D., M. A.,** favorably and widely known as a Bible Scholar and Church life specialist is available for summer engagement during June, July or August, as pulpit supply or for any specialized service. Whatever your problem, he can help in its solution. **Engelhard, N. C.**

**Cleveland, Ohio.** Down town church. Baptist. Will be glad to arrange an exchange for several Sundays during July and August with minister in far west or eastern coast. Honorarium \$75.00 per Sunday. **Ralph Walker, Euclid Avenue Baptist Church, Eighteenth Street at Euclid Ave., Cleveland, Ohio.**

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## NEW MOTHER'S DAY

Women's clubs throughout the country are to join in an appeal on Mother's Day, May 10, to obtain adequate maternity care for mothers in the United States, according to a letter received by Mrs. John Sloane, president of the Maternity Center Association, from Sadie Orr Dunbar, chairman of the department of public welfare of the General Federation of Women's Clubs.

"We endorse the Maternity Center Association's new observance of Mother's Day," states Mrs. Dunbar, "and suggest that everywhere possible special programs and other activities be promoted by our member clubs. Any chairman desiring details may get them from the Maternity Center Association, 576 Madison Avenue, New York City."

The association has made public a report of eight year's work with nearly 5,000 mothers, which shows that among those under its care the death rate was reduced to one-third that prevailing among mothers in the same section not receiving such care. The report was rendered by Louis I. Dublin, statistician of the Metropolitan Life Insurance Company after a study of the records of cases. In commenting, he said: "This result is indicative of the saving of lives that might be accomplished were every mother to receive the benefit of a specialized maternity service."

## FIFTH NATIONAL RADIO AUDITION

Choir singers have an equal opportunity with—perhaps a slight advantage over—other entrants who will compete in the Fifth National Radio Audition, for the winners of which the Atwater Kent Foundation, of Philadelphia, is offering cash awards totalling \$25,000.

The contest is open to the amateur singers of the country within the age limits of 18 and 25. Choir singers have predominated among the contestants in previous auditions. It is probably conservative to estimate that a majority of all contestants have, at one time or another, sung in church choirs. The ability to sing in public without self-consciousness is an asset which choir training imparts to young singers—an asset which has proved invaluable among contestants in previous auditions. The awards for winners are to be:

Two first awards, for a young man and a young woman respectively, of \$5,000 cash and two two-years scholarships in any musical conservatory or under any recognized vocal teacher the winners may elect.

Two second awards of \$3,000 and one year scholarships each.

Two third awards of \$2,000 and one year scholarships each.

Two fourth awards of \$1,500 and one year scholarships each.

Two fifth awards of \$1,000 and one year scholarships each.

The announcement states that the headquarters of the Fifth National Radio Audition are in the Albee Building, Washington, D. C., and that organization of state and community committees to take charge of preliminary tests during the spring and summer months, will begin at once.

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Making the Most of Me  
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# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### **Bible and Bible Lands**

**The Sarcophagus of an Ancient Civilization; Petra, Edom and the Edomites,** by George L. Robinson, with an Introduction by Dr. W. F. Albright. The Macmillan Company. 495 Pages. \$7.50.

Like growing gladiolas or fishing for DX stations, archaeology possesses a subtle fascination that gives it perennial news value among the many and attracts a few to life-long study. Among the latter is Professor George L. Robinson of McCormick Theological Seminary who, after thirty years of intensive study and travel, has written this choice volume. The price may seem somewhat forbidding to the average clergyman but it is amply atoned for by the size, quality and scholarly merits of the book. Dr. Albright writes a brief but unqualified endorsement, commending both the views and procedure of Professor Robinson and suggesting that "The author's vivid description of ancient religious practices will be, for many, the best possible introduction to this mysterious ancient world of ideas" which lay behind the development of the religion of Israel.

Petra, discovered by Burckhardt in 1812, has yielded large returns in monuments, pottery and other archaeological remains, to the systematic and scientific study of which this much needed book is devoted. After a short account of the discovery of the site, the present location and surrounding country are described in detail. Attention is then directed to the archaeological remains which "rank among the most remarkable in all the world," particularly the monuments, sanctuaries and the great high place discovered by Mr. E. L. Lilson less than a half century ago. A chapter on "High Places in the Old Testament" concludes the first section of the book.

Part two deals with the topography, geology and botany of Edom and Moab, followed by separate chapters devoted to Bozrah (Is. 63:1), Kadesh-Barnea, Mt. Hor (two sites) and the present attitude of the Arabs to the shrine of "Mt. Hor." Part three relates the history of Edom from Esau through the Idumaeans and Nabateans. The book of Job is held to be of Edomite origin although the actual author was a Jew. The final chapter on "Edom in Prophecy" adds to the numerous references by which, throughout the entire volume, Dr. Robinson relates his work to the Scripture records.

Nearly one hundred original, mostly full page, illustrations secured by the author in five long visits to Edom, add much to the attractiveness, interest and informative character of this book. Reference has been greatly facilitated by eight appendices, and two indices of subjects and Scripture passages. Seven of the thirty-two chapters are written by special contributors: the late President Bliss and Dr. Post, and Professors Day

and Crawford of the American University, Beirut; Anna Jessup of the Presbyterian Mission, Beirut; and Professor A. P. Scott of the University of Chicago.

A. E. L.

**Word Pictures in the New Testament,** by Archibald Thomas Robertson. Volume 3, The Acts of the Apostles. Richard R. Smith, Inc. 490 pages. \$3.50.

"The third volume of Word Pictures in the New Testament by Dr. A. T. Robertson of Louisville deals with the book of Acts. It is the third of a series of six volumes which will deal with the entire New Testament. Each volume is complete in itself.

If such a thing is possible, this third volume is more suggestive to readers than the two which dealt with the four Gospels. Every page of the book contains material which the minister longs to work up in sermons.

For instance, in dealing with Chapter 4, verse 13, "They were unlearned and ignorant," Dr. Robertson says:

"Unlearned. Present indicative retained in indirect discourse. Unlettered men without technical training in the professional rabbinical schools of Hillel and Shammai. Jesus himself was so regarded, not having learned letters."

"And ignorant. Old word, only here in the New Testament and in I. Cor. 14:24; II Cor. 11:6. It does not mean ignorant, but a man not in office, a layman, a private person, a common soldier and not an officer, a man not skilled in the schools. It is from 'idios' (one's own) and our 'idiosyncrasy' is one with an excess of such a trait, while 'idiot' (this very word) is one who has nothing but his idiosyncrasy."

In dealing with the baptism of households mentioned several times in the book of Acts, Dr. Robertson very quaintly remarks: "In the household baptisms one sees 'infants' or not according to his predilections or preferences."

In his treatment of Paul's experience in Athens as recorded in the 17th chapter, Dr. Robertson says:

"What would this babbler say? The word for babbler means 'seed-picker' or picker up of seeds like a bird in the agora hopping about after chance seeds. Plutarch applies the word to crows that pick up grain in the fields. Eustathius uses it of a man hanging around in the markets picking up scraps of food that fell from the carts and so also of mere rhetoricians and plagiarists who picked up scraps of wisdom from others. Ramsey considers it a piece of Athenian slang. It means, 'What would this picker up of seeds wish to say, if he should get off an idea? It is a contemptuous tone of supreme ridicule and doubtless Paul heard this comment. Probably the Epicureans made this sneer that Paul was a charlatan or quack.'"

Such are a few sentences from a volume which is suggestive on every page.

When a minister or Bible student buys a volume of this sort, he demands, or he should demand, several things. He should first of all demand that the scholarship behind the book be thorough and competent, that the book be written by the individual best qualified to treat the theme. Such requirement is met here, for Dr. Robertson's scholarship is ripe and full.

A second demand is that the volume stay within its range, and not try to be a Bible dictionary or furnish a homiletical outline for each text studied. This book answers perfectly to this demand.

A third demand is that the book treat those passages upon which the reader is most likely to demand more light, and not waste its energies and words upon portions of the Word of God which are almost self-interpretative. In this respect as in the others, this book of Dr. Robertson measures well up to every requirement. The author can be studied with confidence and profit by any man who seeks new light upon the Bible.

C. H. N.

**Bible Stories and How to Tell Them,** by Rev. William J. May. Cokesbury Press. 239 pages. \$1.50.

Here is a book full of help for the preacher of children's sermons as well as the church school teacher of pupils of every age. The author is clearly a careful Bible student as well as a clever story teller. The book is divided into three parts. Part I. "The Art of the Story Teller" sets forth in a new way the methods to be used and the preparation necessary for him who would build and tell a Bible story effectively. He also emphasizes the type of story that will appeal to the various ages and so meet their needs.

Part II. "The Craft of the Bible Story" shows the reader how to build up the background for the Bible story to be told. Indeed this portion, while covering only about fifty pages, nevertheless gives a sort of resume in itself of the story material of the Bible together with suggestions at the close of each chapter for further study.

Then comes Part III. covering the remaining 130 pages with a series of Bible stories each preceded by directions as to how best to tell the particular story. The skill of the author is especially manifest in his ability to elaborate incidents and fill in background from his apparent wide reading and study of Bible times and customs.

The Biblical material is fearlessly handled with a free use of the imagination yet guided by probabilities gained from a knowledge of the characters and the oriental setting of the stories. It is a book well worthy of a place in every church school teacher's library and a fine addition to the already large field of the story teller in general. H. H. H.



**Bible Dramas, A Second Book**, by William Ford Manley. Fleming H. Revell Company. 206 pages. \$2.00. Royalties on the individual plays \$10.00 when admissions are charged, \$5.00 otherwise.

The plays in this book have been selected by the author from among a number written by him for the series of Biblical Dramas broadcast for over two years by the National Broadcasting Company. The first five have been rewritten in order to adapt them to stage production. The last six remain as originally written and broadcast. It has been the author's purpose to make available in this book a series of one-act Biblical plays which can be easily produced by any amateur dramatic group.

Let it be said to Mr. Manley's credit that these plays are admirably simplified in production requirements. Moreover, they are written in the speech of modern English common people, carrying as it does the authentic flavor of the common people the plays have been written about. These dramas represent a sincere attempt to make the men and women of the Bible really live.

Dramatically and religiously the plays have many weaknesses. The emotional flow of every one of these dramas is broken by a disturbing division into scenes. The characters are neither clearly conceived nor convincingly drawn. In many cases the central conflict of the play is an essentially trivial one. Not once do we find a human soul really tortured by any deep moral conflict between the desire to do the right and the urge to do the wrong. Not once do we see any man rise out of such a conflict through the strength of a will redeemed by love and acting in its own right. In at least one play, *"The Comeback,"* we find Samson's love for Delilah pictured as the motivating force which helps him at the end to stage a true prize fighter's comeback and destroy his enemies, as irreligious a conclusion as any play might well have. L. L. W.

**Rabbinic Literature and Gospel Teachings**, by C. G. Montefiore. Macmillan. 442 pages. \$5.50.

In the preface the author says that "It is not a book that will be read through continuously and consecutively, but students will, I hope, make use of it sometimes in relation to the particular verses and sections of the gospels which it attempts to illustrate." The reviewer in reading it for review feels that it is a very significant commentary to be gone back to again and again to illuminate the gospel passages with which it deals.

The work is a supplement to the author's "Commentary on the Synoptic Gospels" and deals with the Rabbinic teaching to which some of the religious and ethical sayings of Jesus refer. Most of the book deals with Matthew and the three chapters of the Sermon on the Mount take up more space than all the rest of the commentary on Matthew put together. Mark is not touched at all and the pages devoted to Luke are but few. Mr. Herbert Leowe helped with the compiling and revision of the work and often does not agree with Professor Montefiore. There are therefore sections entitled "Mr. Leowe writes" which help the student get an antithetical or different point of view on certain passages. Here is a mine of information illuminating the

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teaching of Jesus, and especially the Sermon on the Mount as found in Matthew, which every New Testament scholar should have access to.

H. W. H.

### Preachers and Preaching

**G. Campbell Morgan.** By John Harris. Fleming H. Revell. 252 pages.

John Harris has a hero, and his name is G. Campbell Morgan. Mr. Harris traces forty years of a great man's ministry, and finds a record one of consecration and achievement. Here is a picture of a preacher to stir any young preacher's soul. It matters not whether he be modernist, fundamentalist, or middleist, one cannot fail to appreciate and be inspired by this story of a man who followed, always, his honest conceptions of God's will.

The most thrilling part of the book is the chapter "Wonderful Westminster." Here was a great church structure seating 2,500 people. It had a noble history, and yet it had become the bugaboo of London Congregationalism. Only a few worshippers came to the church. G. Campbell Morgan came as pastor in 1904. He remained till 1917, and the 2,500 pews were filled. There are multitudes of Americans who will proclaim such a resurrection of a dead city church a miracle.

The friends of Dr. Morgan will find their youth renewed in reading this biography. His enemies, if he has any, ought to read what a full-fledged hero worshipper, John Harris, has to say.

N. C.

**Is God Still Speaking to Men?** by P. W. Philpott. Fleming H. Revell Company. 144 pages. \$1.25.

"Is God Still Speaking?" is a collection of evangelistic sermons which are the product of ministry of thirty years in Canada, at the Moody Church in Chicago and The Church of the Open Door, Los Angeles.

Among the titles are "Lot's Wife," "The Foe on the Inside," "The Problem of Pain," "The Man of Sorrows," and "Transformed by Grace." For the most part these discourses were preached on Sunday evening with a distinctly evangelistic purpose. The theology of the sermons is ultra-conservative and in some instances it might impress the reader as being erratic. For example, Dr. Philpott in the discourse on "The Problem of Pain" informs us that "sickness may be the result of a direct attack from Satan." There are other instances where the theological implications are open to criticism. The book, however, is not devoid of material where men and women of diverse theological views can meet on a common ground in the up-building of God's kingdom. L. H. C.

**Things Most Surely Believed,** by Clarence Edward Macartney. Cokesbury Press. 195 pages. \$1.50.

Things Most Surely Believed in a series of twelve sermons upon the pertinent phrases of the Apostle's Creed by the pastor of the First Presbyterian Church in Pittsburgh.

Dr. Macartney is surely right in saying that one can hear most any opinion today from a Protestant pulpit. "Too often," he says, "we have chosen to deal with the by-products of Christian life and conduct . . . if we are to have once more in our midst the joy and

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February, 1931

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The Issues of Life—*Wieman*  
Speech Made Beautiful—*Stockdell*  
The Problem of God—*Brightman*  
Sin and the New Psychology—*Barbour*  
Two Years of Sunday Nights—*Smith*

Fleming H. Revell Company  
New York

Streams in the Desert—*Cowman*  
God in the Slums—*Redwood*  
Boy To-Day—*Abbott*  
The Inner Sentinel—*Jacks*  
Humanity Uprooted—*Hindus*  
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### Methodist Protestant Book Concern

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Doran's Ministers' Manual—*Hallock*  
Easter Meditations—*Candler*  
The Light Shines Through—*Huget and Others*  
India Looks to the Future

### Religious Book Club

Which Way Religion—*Ward*  
The Flight from Reason—*Lunn*  
The Invisible Christ—*Rojas*  
The Morals of Tomorrow—*Sockman*  
The Lord's Prayer—*Rittelmeyer*  
Humanism—*King*

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Helping People Grow—*Fleming*  
Which Way Religion  
Thinking Straight—*Dodge*  
Basis of Belief  
Larry—*Foster*  
Our Economic Morality—*Ward*

### Methodist Publishing House Richmond

Religious Experience of St. Paul—*Rattenbury*  
Men of the Great Redemption—*Stidger*  
Advertising Jesus—*Bratcher*  
The Lesson Round Table—*Dodge*  
Winston's Simplified Dictionary  
Religion in a Changing World—*Silver*

### Pilgrim Press Book Store Chicago

Religion in a Changing World—*Silver*  
The Master—*Bowie*  
How Can I Learn to Teach Religion?—*Carrier*

Larry—*Foster*  
The Hero in Thy Soul—*Gossip*  
He Took It Upon Himself—*Slattery*

### Presbyterian Book Stores

Religion in a Changing World—*Silver*  
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C. H. N.

**Advertising Jesus,** by S. R. Bratcher. Cokesbury Press. 238 pages. \$1.50.

Mr. Bratcher has been a frequent contributor to the pages of *Church Management*, and our readers will be glad to see this volume from his pen. The first sermon in the book, "Life's Library," first appeared in this magazine as a New Year's sermon. Mr. Bratcher presents interesting themes in interesting ways. He writes with the same fervor which characterizes his spoken sermons. This is one of the few volumes where the typed page seems to carry over the spirit of pulpit utterance. Other sermons include special material for Easter, Mother's Day, Commencement, Church Day, Patriotic Days, Armistice and other calendar seasons. No matter what period of the year you may be interested in there will be material in this volume which will be helpful to you in your sermonizing.

W. H. L.

**Story Sermons for Junior Congregations,** by Mary Kirkpatrick Berg. Richard R. Smith Inc. New York. 161 pages. \$1.50.

This book opens once more the much discussed theme—Is there a place for the children's sermon? If all such sermons could be patterned after these of Miss Berg, the children at least would say that they have a real place. She also seems to agree with the present reviewer that the children's sermons must be planned not for the adolescent—he should be old enough for the regular sermon—but for those under 12 years of age. Such children love stories and this book is an interesting and effective collection of stories from numerous sources arranged for various times and seasons. Most of them have an introduction or prologue to the story, in many cases with the suggestion of some object to be shown the children to catch their atten-



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tion and to appeal to eye-gate as well as ear-gate which is so essential with those of the Junior age and younger. Sometimes questions are asked in this prologue to which the story suggests the answer. In both the prologues and the stories, however, the author carefully avoids that pitfall often encountered which Henry Van Dyke condemns in his oft quoted phrase "Never tack a moral to a tale." Successful preachers of children's sermons as well as others who find such preaching difficult or think it impossible will find much that is suggestive and helpful in this book.

H. H. H.

**Beds of Pearls**, by Robert G. Lee. Richard R. Smith, Inc. 112 pages.

Here is pulpit eloquence, supreme. It is the story of the last weeks of the Christ and Calvary. There is nothing new in it—nothing that will startle. It will appear hackneyed to many. But the author is one of the most eloquent preachers in America today and this volume presents him at his best. He writes in sentences rather than in paragraphs. But each sentence tells its story. Given an enthusiastic congregation this is great preaching. Given a critical, intellectual congregation this type of preaching will fall flat. At least, that is the opinion of this reviewer.

W. H. L.

## The Church

**After Pentecost What?** Edited by William P. King. Cokesbury Press. 180 pages. \$1.50.

The celebration of the anniversary of Pentecost in 1930 brought some Christians into closer contact with spiritual reality and gave them a new vision of the living Christ. But if the commemoration of the coming of the Pentecostal power did not exert an influence which shall continue through the years, it was tragically futile. The idea of this book is to stimulate an interest in the abiding values of the spirit of Pentecost. The book is of the round-table type. It contains, in addition to the "foreword" by Dr. King, eight sections. Dr. O. E. Gorman discusses "After Pentecost, What?" and Dr. W. T. Watkins "Pentecost Perpetuating the Mind of Christ." "The New Christian Home" an article which was published last year in "Education and Religion," a volume containing the addresses delivered at the Conference on Religion and Education held at Lake Junaluska, is from the pen of Dr. Halford E. Luccock. This paper is characterized by the sprightliness, scintillation and prophetic vision which one always looks for and finds, in the writings of Dr. Luccock.

In reviewing a book containing eight well written papers it is unfortunate that all cannot be mentioned, but there is one other without the mention of which this notice would be palpably deficient. It is "The New Social Attitude" by Dr. Samuel McCrea Cavert. Its less than twenty pages contains more stimulation and illumination than many a two hundred page book.

"After Pentecost, What?" is in the best sense of the word a "timely" book. It meets a definite need of the year 1931.

L. H. C.

**What is Lutheranism?** Edited by Vergilius Ferm. Macmillan Co. 307 pages. \$2.50.

# Judicial Monitorship Of Religious Faith

By Arthur L. H. Street

**F**RACTIONS of a Jewish religious society in Cleveland got at loggerheads as to what were proper practices of faith in certain respects. Failing to settle the matter within the society, one of the factions appealed to the courts. But the Ohio Court of Appeals in Cleveland held that the controversy was one for solution by an ecclesiastical body and not by the courts, saying, in part, (Katz vs. Goldman, 168 North Eastern Reporter, 763):

"The right to worship according to the dictates of the conscience is predicated upon the theory that courts cannot interfere in the conduct of the members of congregations practicing their religious faith under prescribed forms, rules, and authorities in a manner not in violation of express legal authority or antagonistic to the enjoyment by others of their natural rights. And when we consider the prayer of the petition as above outlined, there is but one reasonable conclusion, and that is that if the prayer were granted the members of the congregation in question would be worshipping, not according to the dictates of their own consciences and the rules of the ecclesiastical authorities, but according to the dictates of a judicial tribunal, which, under all the authorities, has no right,

power, or jurisdiction in the presence of a final church tribunal to assume the monitorship of the religious faith of the members of the congregation or the citizens of a community.

"There is a dead line which is an impregnable barrier to a judicial tribunal, and that is the right of a congregation to the conduct of its worship in such form and manner and with such ceremony as agrees with the constituted authorities of the church, which embodies the spirit, the will, and the consent of the members who created and adopted the constitution, by-laws, and regulations, the precedents and established customs, which determine the processes which constitute that religious worship originally designated by the organization of the members and the creation of a tribunal which was designated and intended to be the final arbiter in questions concerning the exercise and practices of the faith of the general body. . . .

"To promote the cause of traditional or orthodox Judaism is not a definite religious doctrine based upon any principle so stationary in its character that a court would be warranted in defining the exact course to pursue or in granting the prayer of the petition in this respect."

This is the first symposium of an inclusive nature ever attempted in the Lutheran church which in its fourth century of existence numbers over 75,000,000 adherents. The work is edited by Dr. Ferm who is the professor of Philosophy in the College of Wooster and an ordained Lutheran clergyman. This book is distinctly not an apologetic for Lutheranism but is rather a study in interpretation of the unique character of Lutheranism as one of the movements of Protestant Christianity. It is especially well rounded in that the contributors are fairly chosen from all representative groups of the denomination. The contributing writers include Dean Weigle, Dr. Evjen, Prof. Offermann, Dr. A. R. Wentz, J. M. Reu, Dr. Hefelbower, Dr. Scherer, President J. A. W. Haas, President W. H. T. Dau, Rev. C. A. Wendell, Prof. J. M. Rhone and the editor. Each of the writers were asked specifically to define Lutheranism and its distinctive character, its theology, its essentials and its mission, etc. The work of Dr. Ferm should prove very valuable to all students of the history of Christianity and particularly to those of the Lutheran persuasion. Its greatest value will probably lie in giving Lutheranism an opportunity to orientate itself and to understand its very "raison d'être."

R. W. A.

**The Reform Movement in Judaism**, by Rabbi David Philipson. Macmillan Co. 503 pages. \$4.50.

Twenty-three years ago Dr. Davidson wrote the first edition of this, the only history of the Reform Judaism in Eng-

lish. The author is an outstanding Jewish scholar and a prolific writer. He had held both teaching and administrative positions in the educational institutions of his church and is today recognized as a voice that can and may speak with authority for his people.

The volume has been brought up to date by the addition of a chapter dealing with recent Reform movements in Europe and all other references which needed correction have thus been changed. The book includes a treatment of the very recently formed World Union for Progressive Judaism and also the latest developments in orthodox Judaism.

The scholarly approach to the whole subject is clearly evidenced in the fifty-five closely printed pages of sources and notes and the immense amount of original documents quoted in the text itself. The book also has a complete index of ten pages. For those of the Jewish faith as well as for other thinkers in religion who are interested in developments in Reform Judaism this volume will be of invaluable service. R. W. A.

**Religion or Faith**, by Walter Lowrie. Marshall Jones Company. 178 pages. \$2.00.

The author is an Episcopalian who has lived for many years in Rome. The six chapters of this book were first published in Italian and were received eagerly by the anathematized, modern group in Roman Catholicism. One can easily understand the reason for this. The author attempts to expound the deep underlying spiritual virtues of Christianity apart from its external trappings.

F. F.





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## The Church

**Christian Citizenship and Visitation Evangelism**, by A. Earl Kernahan. Fleming H. Revell Co. 127 pages. \$1.50.

This book is descriptive of the work of the author in organizing and directing inter-church evangelistic campaigns through the medium of lay visitation. It deals with the procedure and results merged with inspirational incidents which make the book delightful reading. Because, however, of the organization and mechanics involved, it does not give the individual pastor a workable handbook whereby he can institute his own "evangelism by visitation" campaign.

The author's procedure is to work through the Ministers Associations and through them in turn with the laymen of the Churches co-operating, each church sharing the expense. After listing, filing, indexing and arranging geographically hundreds of prospective members, then the lay workers are coached and sent out.

If it was intended to illustrate various principles which might be of use to the pastor in evangelism, then it fails because of the emphasis of personality so predominant and persistent. H. H. P.

**The Equality of All Christians Before God**, edited by Peter Ainslie. The Macmillan Company. 227 pages. \$2.00.

The subtitle explains just what this book is: "A Record of the New York Conference of the Christian Unity League held at St. George's Church, New York City," November 13, 14, 15, 1929. The reader will remember that this was the conference which proposed to close its sessions with a celebration of the Lord's Supper in St. George's Church with Dr. Henry Sloane Coffin of Union Theological Seminary as celebrant, but which was forbidden to do so by Bishop Manning. Much publicity followed the announcement of the ban, and the conference moved to the chapel of the Union Theological Seminary on the closing evening where the service was held as planned.

This was not the first conference on unity that has been held, but this one was peculiar and of great significance because its delegates did not come as official representatives of any denomination, but merely because they were vitally interested in the movement to unite broken Protestantism in the larger interests of the Kingdom work. Hence they were absolutely free to express their own minds, which they evidently did with great courage. The whole ground of Christian unity was threshed over and over by the different speakers. Some of the topics discussed give a fair estimate of the work of the conference. "The Need of a United Christendom," "What a United Church Can Do that a Divided Church Cannot Do," "How Much Unity Do We Now Have?," "Recent Evidences of Growth Toward Christian Unity," "What Would Be the Attitude of Jesus Toward a Divided Church?," and, "Our Obligation to the Future to Hasten a United Christendom." Discussions followed most of the addresses, and it is worth while to note that none of the discussions produced argument. It was the universal opinion of the conference that any basis of union must not be found in any creedal statement to which the denominations might agree, but that the challenge must be on the larger work a united Church might

accomplish, and a more Christian attitude and application of our energies toward the Kingdom enterprise.

F. J. F.

**The Salt of the Earth. A Study in Rural Life and Social Progress**, by Rinaldo William Armstrong. Graphic Publishers, Ltd. 233 pages.

Rural problems are among the most important and the most difficult. From the Canadian point of view, the author has made a careful study of the rural mind, its point of view, the social position of the farmer, the trend toward the cities, and the relation of the rural population to economic life, education, citizenship, recreation, the church, and individual and social betterment. The volume contains some interesting photographs, a series of questions after each chapter, a short bibliography, and an index. While not revealing many new or startling data, the book is an interesting examination of problems of great importance, and should prove of interest and value to all those who are for any reason concerned about rural life and conditions.

R. K. M.

**Advertising the Church**, by C. S. Hunsinger. Hunsinger Religious Service, Flat Rock, Ohio. Fifty cents.

C. S. Hunsinger is a Christian gentleman and a printer who believes in and practices religious publicity. Seeing the immediate need of suitable sentence sermons for bulletin boards he set out to create and collect material for such a book. The opening pages of this little book lay down the principles of religious publicity; then follow 365 pithy sentences which will be of use in your church advertising. Then there follows an index which classifies the material used. This will be found to be a very practical source book for all those who want their bulletin boards to pay dividends.

W. H. L.

**An Hour On Christianity**, by Llewelyn Powys. J. B. Lippincott Co. 157 pages. \$1.00.

This book is dedicated with affection and appreciation to Clarence Darrow. No one would object to that after reading it; for it is Darrowism through and through. On the last page we read, "In hours of deep emotion, in hours when danger threatens those we love, we chatter out uneasily the names of invented Gods. We were wiser if we held our tongues. There is none to save, there is none who cares to save us. Christianity is impotent. Deliverance can not come of it. A wise man can do no better than turn from the churches and look up through airy majesty of the wayside trees with exultation, with resignation, at the unconquerable unimplicated sun." This will surely please Darrow and others.

It would be interesting to analyze Llewelyn Powys and find out why he feels so sure. "Christianity is impotent." I understand that for years he had been fighting the insidious onslaught of tuberculosis. Did he pray and find no help? He has spent years in various health centers in Europe. Recently he has returned to an active normal existence. Did he get better without the God of his former conception? One would like to know. We have been making a little study of the life of some of these leaders in this anti-religious school and find that some marked event with



a deep emotional antent has probably turned them against the "Faith of Our Fathers."

Mr. Powys' book presents a historic account of Christianity from its foundation in the Old Testament to John Calvin. A similar popular outline has been done recently by Charles F. Potter in his "The Story of Religion," and by Lewis Browne in his "The Believing World." Neither of these men are very sympathetic with Christianity. Now we have another popular outline with the same slant and with no real contribution with the exception that it is a little more vicious. It seems to us that this field is a little overworked at present.

T. C. B.

## Youth

**A Girl's Year Book.** Some Thoughts for Every Day in the Year. The Women's Press. 441 pages. \$1.25.

This the 1931 edition of the hand book which has sold in many thousands in previous editions. It is made for the girls of America and is worthy of the purpose. Eleven authors have prepared readings for every day of the year. Some of the work is original but at other times those who have prepared the book have turned editor and made wise selections from the literature of past and present. Perhaps a glance at the headings of the eleven sections will show the scope of the work. The titles are God, To Know Him, "Follow Me," An Out-of-Door Interlude, She Discovers the World, Being a Citizen, A Pot of Honey, Growing a "We," Work-a-Day Prospects, The Road to Bethlehem and Christmas Gift.

It is a delightful gift to place in the hands of the high school, college or working girl and it helps to keep her thoughts on the things of the spirit.

W. H. L.

**The Gold Shoe,** by Grace Livingston Hill. J. B. Lippincott. 309 pages. \$2.00.

Her friends unable to meet her at the village railroad station because of a severe snowstorm brings about a change in beautiful Tasha Endicott's luxurious life. No one near, everything closed, snow in her filmy evening clothes, her dainty little slipper lost in the snow, Tasha is rescued, by a young minister who takes her to his mother's quaint little home. A girl such as Tasha who very seldom went to church, only occasionally to Sunday school, finds herself sheltered in a home where hymns were sung, prayers were given—how different from other life of jazz, cigarettes and highballs.

When Tasha reaches her own home she finds that this visit has reformed her quite a bit—it also has effected Thurlly, the young minister in such a way that he attempts to call upon Tasha at her home on the pretense of returning to her the gold shoe she lost the night he found her. Through a misunderstanding Tasha plans to forget the Macdonalds, especially Thurlly who she has learned to love. But then, Tasha's stepmother changes the whole picture causing Thurlly to once more come to Tasha's rescue. And in just a little time Tasha admits to Thurlly that she has been born again as he once said she needed to be; and now she belongs to his world. Gathering her close in his arms and putting his lips against hers, he breathes softly, "Thank the Lord." E. V. F.

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Miss Norris understands these experiences, and in this little book, approved by the Committee on Curriculum of the Board of Education of the Methodist Episcopal Church, she has presented wise and sensible advice to these girls, in the form of discussions among girls themselves. They have to do with position, health, personality, recreation, church, husband, home and children, etc. The conversations are interesting, and the advice invariably good, but it is to be feared that very many of the girls most needing this sort of advice will not come to this book because of its avowed purpose. It is a wholesome and fact-facing book which should be placed in the hands of as many young business girls as possible. R. K. M.

**Girls Who Made Good**, by Winifred and Frances Kirkland. Richard R. Smith, Inc. 120 pages. \$1.00.

Stories of those who have struggled to success are always interesting, if they are not also highly suggestive to those who follow after them. In this slender volume the authors have selected the sketches of fifteen successful women—and it is hard to say which are the more interesting or important. Rosa Bonheur, Anna Howard Shaw, Sarojini Naidu, Alice Freeman Palmer, Marie Curie, Florence Nightingale, Jane Addams, Maude Royden, Florence Allen, and others are included. The volume is a source of inspiration to girl readers and a rich treasure of stories and illustrations for their teachers, mothers, and friends. The authors show a fine appreciation of the finest qualities in these women, and understand the nature of real success. The stories are full of thrills, drama, personality, and the heroic struggle of character and spiritual power against great obstacles. There is nothing stiffly sermonic or didactic about these sketches, however, and nothing unduly flattering in the treatment of the subjects. R. K. M.

**The Boy Today**, by Mather Almon Abbott. Fleming H. Revell Co. 128 pages. \$2.00.

The head master of the Lawrenceville School of Lawrenceville, N. J., has written a little book brimful of appreciation, understanding, and sympathy. He knows the American boy—and he loves him. He understands the workings of his mind, and the kind of world in which he lives. He looks on this restless, mysterious, trouble-making, irrepressible being, the American boy, as a son of God. His great thesis goes beyond a study of the American boy and looks upon that boy's father and mother. He finds that much of his trouble comes from his parents. The boy lives in a Godless, selfish, sensual, bootlegging, automobile crazed, hard-boiled, law-breaking world, and one without parental control—but he nevertheless stands up well. He often finds the right path even though his parents themselves do not know the way, or will not take the trouble to lead him therein, or do not see the need of so doing.

The boy craves freedom, adventure, and he likes to do the unexpected and the surprising. But his world is one without meanness, duplicity, and insincerity. He sees the world in many ways more nearly as it is. He has his exasperating weaknesses, but also his redeeming strength.

Mr. Abbott has placed all parents and all lovers of the American boy deeply in his debt for this book so full of common sense and insight and the long-meditated fruits of ripe experience.

R. K. M.

### The Changing World

**Morals of Tomorrow**, by Ralph W. Sockman. Harper and Bros. 331 pages. \$2.50.

For some time we have been waiting for a book which faced fearlessly from the Christian point of view the changes which have affected so definitely the clear-cut moral standards and customs of a former generation. Dr. Sockman has given us such a book. Trained at Union Seminary and Columbia University, occupying an influential Methodist pulpit in New York City for the last dozen years, he has shown us in his previous writings how clearly he can analyze the causes of the confused thinking and living of our time and how well he can prescribe for our need. In this volume he has made a very significant contribution for those who feel baffled by present-day tendencies away from the accepted standards of the past.

The first half of *Morals of Tomorrow* is a very brilliant diagnosis of our contemporary mood of bewilderment, how it has been caused, what its symptoms are. There are seven chapters and these headings speak for themselves: The Vanishing Sinner, The New Hypocrisy and Women's New Codes. In the second half, consisting of eight chapters, Dr. Sockman does what so few critics of the modern scene attempt, he gives us the basic elements for building a morality which recognizes the application of the Christian message to the new needs. In his chapter on "Beyond Humanism" he shows us the limitations of the movement to which Walter Lippman has recently given the noblest expression. The Reform of Puritanism sums up more than any other chapter, perhaps, the essential message of the book. Strategy in the Moral Struggle suggests the aids upon which we can rely in working out the moral attitudes of the future. Altogether, Dr. Sockman's book easily takes a significant place among the leading religious volumes of the last decade.

This Methodist scholar and preacher can write with all the bite and brilliance of a Bertrand Russell and we may well be grateful that such a doughty champion has risen up within our ranks to give thrust for thrust when the priceless traditions of the past have been challenged at so many points. F. F.

**The Fight for Peace**, by Devere Allen. The Macmillan Company. 740 pages. \$5.00.

This is the most valuable source book of peace material which has yet appeared. It traces the entire organized movement for peace, showing the progress and the set backs through more than one hundred years. In the opening chapters we find a very good historic



statement regarding the church and war. It doesn't read very kindly for the organization which is the spokesman for the man of Nazareth. The Church not alone has repeatedly blessed war but has waxed enthusiastic in waging it.

The attitude of individual ministers in the world war has received considerable publicity in the past few years. In one of the chapters in this volume we have the definite statements of prominent clergy during the war.

"To hell with Germany," shouted Dr. Bustard, pastor of the Euclid Avenue Baptist Church of Cleveland, Ohio.

Dr. Charles A. Eaton of New York declared, "I want to stand before God and tell him I have walloped the Germans in the face."

Dr. John Roach Straton felt sure that "the very angels of God are fighting with our soldiers."

In Waukegan, Illinois, Howard Ganster suggested "the organization of a society for the committing of murder of persons who do not stand up or who leave the building when 'The Star Spangled Banner' is played."

Newell Dwight Hillis insisted that he was willing to forgive the Germans as soon as they were all shot.

Albert C. Dieffenbach, editor of *The Christian Register*, answered the question of whether or not Christ would kill in the time of war by saying, "There is not an opportunity to deal death to the enemy that he would shrink from or delay in seizing."

While today the entire tendency in the Church is toward peace education the reader of the early chapters in this book wonders just how deep the foundations are. Can the world be changed in fifteen years? Where will the preachers be in the new (Holy) conflict. W. H. L.

### Mystery

**Stroke of One**, by R. A. J. Walling. William Morrow and Company. \$2.00.

This ought to interest ministers for it starts with murder in a church. When the bell ringers went one Friday night to make their peals in the tower of the little church of Dunscombe they found the body of Sir Henry Polsue. An able Scotland Yard man was soon able to find many who knew something about the case. But to find the murderer—that was different. There were some who must have seen the murder. There was the yellow-skin who came from San Francisco to take vengeance on a white man who had betrayed the Chinese girl. There was the young American who had sought Polsue to get some satisfaction for his insulting remarks of a few days before. There was the young doctor who wanted to marry the rector's daughter. And there was a possibility that the school master might have known something about it. But here is a story which baffles the reader as well as the detective. And in the end no one is taken in hand for the act.

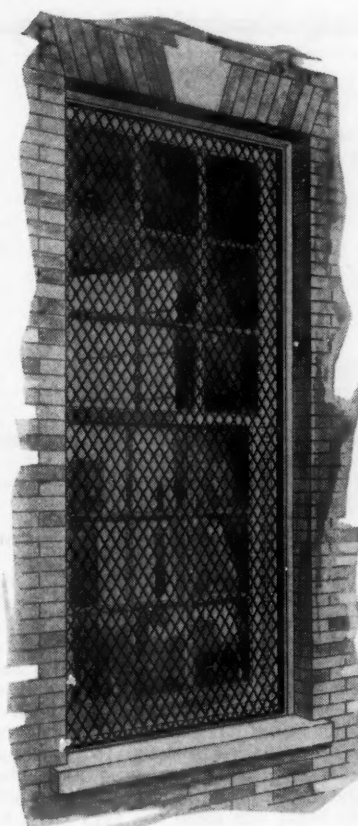
W. H. L.

Authority intoxicates.

And makes mere sots of magistrates.  
The fumes of it invade the brain,  
And make men giddy, proud and vain;  
By this the fool commands the wise,  
The noble with the base complies.  
The sot assumes the rule of wit,  
And cowards make the base submit.

—Butler.

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# ASK DR. BEAVEN

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**Question:** I am a minister of one denomination, and am desirous of changing to another denomination. While I am working loyally at present, I have a feeling that I could work in a denomination that had a different type of organization than the one in which I am now serving. Partly, this is due to the fact that I was brought up under other auspices and do not feel entirely at home where I am now. Can you tell me how I should proceed in order to become a minister in another denomination?

**Answer:** If you are still a comparatively young man, I would advise you to go to a divinity school of the denomination in which you desire to work. When you enter the school, I suggest that you join a church in the same denomination. When you have graduated from that school you will find it comparatively easy to go out into the work of its ministry.

If you are too old to go to school, or if other reasons prevent your doing so, I would suggest that you get in touch with some person in authority in the denomination into which you choose to go, in the area in which you are interested, telling him of your feeling and asking him to help you find an opening in the field with which he is connected, taking up with him also the steps that might be necessary actually to become an ordained minister in the new fellowship. These steps vary, depending on the denomination into which you go, and should be taken under the friendly guidance of someone who is interested in your personal desires.

**Question:** I am the young pastor of a rural church a number of miles from any village. I have been here for four years. During this time about half a dozen of the girls have gone to the village pastors to be married and have not been married by me. So near as I can tell, there is nothing personal in their attitude, but it seems to be a custom. I feel that it is better, for the girl and for the church, for them to be married by their local pastor. What can I do about it?

**Answer:** I frankly admit that you face an undesirable situation, which ought to be changed, but I am just as much puzzled as you are as to how to change it. It is conceivable that the custom started because of the fact that the charivari or other forms of hazing young married couples was so vigorous, in the country, that they attempted to get away and be married where they were not known. However, no matter what explanation is given, the situation is unfortunate. I believe as you do, that the ties which the church establishes when young people are married by the pastor of the home church are valuable ties; they ought not only to be formed, but they ought to be



Albert W. Beaven

cultivated afterward. And yet, the more you seem to go at the matter directly, the more it would look as though you were simply after wedding fees.

Is it conceivable that you could preach something that would correspond to what I have called elsewhere "Fireside Sermons," dealing with the general subject of religion and home life, and at some time, particularly deal with the place of the wedding ceremony, its sacredness; point out that for many years it has been associated with the church, with the home pastor, with other sacred local relationships; show further how valuable it is when a home is started, for the home to have its church home, and to build ties from the very start between the two.

I should also try to watch every detail in any wedding that I did have, so as to make it just as impressive and attractive to those present as I could, so that young people would feel that they wanted to have me marry them.

I should also attempt to build such friendship between myself and the young people that they would have a normal desire to have me marry them, because of friendly relations.

These are the best suggestions I can give you, though frankly I recognize their inadequacy.

**Question:** I should like your opinion as to the relative merits of the duplex and the single offering envelope. Our church uses the single offering envelope and gives ten per cent of its offering to missions.

**Answer:** I am decidedly in favor of the duplex envelope and do not believe in the single envelope. Primarily this is so because I believe in keeping money raised for general benevolence entirely by itself. I believe in having a double budget for current expense and for missions. People should have an opportunity to make a pledge of a given amount by the week for current expenses, and another pledge of a given amount by the week for benevolences. I strongly

favor keeping the benevolence money in the hands of a separate benevolence treasurer.

My reasons for this are as follows: The method which a church uses should be such a method as makes it normal and easy to do the thing that is right and makes it difficult to do the thing that is wrong. When we mix benevolence money and current expense money in the same bank account, under the checking power of the same treasurer, we make it very easy to use benevolence money for current expense purposes, particularly so if the current expense contributions lag, bills are payable, and checks for these can be drawn against the same account. I believe that over and over again churches have thus made use of money to pay current expense bills that was actually raised for benevolence purposes. If money raised for one purpose was used for a different purpose, in other relations, it would bring condemnation. It would ordinarily with us, but when it is in this confused situation the issue is not seen as clearly as it should be.

Benevolence money is raised for the support of missionaries and should be forwarded monthly as collected, to the societies under which the missionaries work. These missionaries are employed, their salaries are due, the expenses are just as much bills as are the bills of the current expense of a church. To use money raised for these mission expenses, even temporarily, for current expense account, is in my judgment mis-use of funds. We societies have to borrow money at interest to take the place of their money used for a time at least by the church for current expense bills usually without interest.

If the funds are kept separate from the beginning, in two separate treasuries, then the system makes it easy to do what is right and hard to do what is wrong.

## TITHING IN HARD TIMES

The Layman Company has twelve new Bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open.

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### TO THE UNEMPLOYED

When things go wrong, as they sometimes will,  
When the road you're trudging seems all up hill,  
When the funds are low and the debts are high,  
And you want to smile but you have to sigh,  
When care is pressing you down a bit,  
Rest if you must, but don't you quit.  
Life is queer with its twists and turns,  
As everyone of us sometimes learns,  
And many a failure turns about,  
When he might have won had he stuck it out;  
Don't give up, though the pace seems slow—  
You may succeed with another blow.  
Often the goal is nearer than  
It seems to a faint and faltering man;  
Often the struggler has given up  
When he might have captured the victor's cup.  
And he learned too late, when the night slipped down,  
How close he was to the golden crown.  
Success is failure inside out—  
The silver tint of the clouds of doubt,  
And you can never tell how close you are,  
It may be near when it seems afar;  
So stick to the fight when you're hardest hit—  
It's when things seem worst that you mustn't quit.

—Author Unknown.

### PEACE PROJECT FOR YOUNG PEOPLE

The Committee on World Friendship Among Young People is sponsoring a prize essay contest on the theme "Christ and World Friendship." The \$1,500 in prizes to be awarded to the writers of the winning essays has been made available through the establishment of the Zelah Van Loan World Friendship Award.

The contest is open to any young person from 14 to 19 years of age, inclusive.

All essays must be in the hands of the Committee on or before March 15, 1931.

Prizes: \$750 will be distributed among the youth of the United States and Canada. First prize, \$300; second prize, \$100; third prize, \$50; and thirty prizes of \$10 each.

\$750 will be distributed similarly among the youth of Mexico and Central and South America. Prizes will be awarded on World Goodwill Day, May 18, 1931.

For details of competition address the Committee on World Friendship Among Young People, 105 East 22nd Street, New York, N. Y.

### FREE FILMS FOR CHURCHES

The March issue of *Church Management* carried a list of film sources under this caption. Because of interest in the announcement and requests which have come to us we want to explain that this list is but a portion of the complete list of sources which appears in the booklet, "Directory of Film Sources," published by the Victor Animatograph Corporation of Davenport, Iowa. The complete directory which lists both free and rental film sources is a most valuable hand book for any person who uses education or religious motion pictures. A copy will be sent, without cost, to any reader of this magazine. The booklet is copyrighted by the Victor Animatograph Corporation and can only be reprinted by special permission.

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## Young People's Class Buys Lettergraph . . .

Rev. John N. Kane of Winchester, Ky., needed a Lettergraph for his church. He ordered one and then got out a letter to the Young People's Class asking them to pay \$1 each as their contribution. His church now owns the Lettergraph, and Rev. Kane says, "It is just the handiest machine any church could buy, as it produces at small cost, every conceivable form of advertising."

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### HYMNAL RESPONSE

This scripture and hymnal response was used in the Tenth Avenue Baptist Church of Oakland, California, of which W. W. Bustard is the pastor.

#### Scripture and Hymnal Response—

**Minister**—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

**Choir and Congregation** (Choir: Music for this hymn, No. 239 Hymnal For American Youth.)

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!

America! America!

God shed his grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!

**Minister**—And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

#### Choir and Congregation—

O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!

America! America!

God mend thine every flaw,  
Confirm thy soul in self control,  
Thy liberty in law!

**Minister**—For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

#### Choir and Congregation—

O beautiful for patriot dream  
That sees beyond the years  
Thine alabaster cities gleam,  
Undimmed by human tears!

America! America!

God shed his grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!

**Minister**—Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

### THE LAW OF A KING

The law of a king is service,  
And the kingliest serve the most:  
Then ye who are sons of promise  
And would royal lineage boast,

Get under the common burden;  
Go, help the brotherless sons,  
And win the royal guerdon,  
The thanks of comforted ones.

For suffering is measureless,  
The sorrowing are a host,  
The law of a king is service,  
And the kingliest serve the most.

—Stanley F. Davis.



## FIVE MINUTE SERMONS

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## An Envable Biography

*By George H. Crow, Spring Valley, Wisconsin*

*David, after serving God's purpose in his own generation, died and was laid beside his fathers.—Acts 13:36 (Moffatt).*

IN God's Holy Book, as nowhere else in the world's literature, judgment is passed on great public men, not by the measure of their own generation or any other; not the fulsome flattery of friends or the bitter exhortation of foes—but by a standard as eternal and infallible as the mind of God Himself. Of the meanest man of New Testament record you may read merely that "He went to his own place;" of the most spiritual life moving among the thronging crowds beside the Son of Man, the record is of "one whom Jesus loved."

And this text is Paul's biography of David. David is one of the most important and commanding of all the Old Testament characters. How varied a career! For David was a poet, and a warrior; a shepherd lad, and a king. He knew nature—with its deep forests, its wild beasts, its thunderstorms, its running brooks, its wild flowers, its mountainside hiding places, its green grassy meadows. And he knew the city, the product of man's energy and genius—

with its shadowed streets, frowning fortresses, foul odors, fouler wickednesses. A sinful man, even to adultery and murder; he "came back," and was a man of spiritual vigor and power, "a man after God's own heart." And of David, Paul says that "after serving God's purpose in his own generation, he died and was laid beside his fathers."

The life of David, according to Paul, was a ministering life; he served. The same is true of every truly great life. The world's standard of greatness involves wealth of possessions, or exercise of power and authority, or dignity and fame and homage; some earthly, material achievement. But Christ's greatness, and the greatness of His followers, is measured by their ministry to human need. Of the greatest life ever lived on the earth, the Book quietly remarks, "He went about doing good." "I am among you as he that serveth," was His own rebuke to angry, jealous men one day when they quarreled among themselves about who would be first in rank and dignity and authority in His new Kingdom.

*(Continued on Next Page Third Column)*

## The Long Way 'Round

*By T. M. Atkinson, Berkeley, California*

*Exodus 13:17b—God led them not by the land of the Philistines, though that was near.*

THE Hebrew people are all ready to depart from their land of slavery and sorrow. Their hearts are a flutter and their eyes sparkle when they think of that promised land of theirs, that land of joyous hope, oh, just over there a bit journey away. The plans that they make and the visions of anticipation, how wondrous they appear! For, under their great leader, they will be in

that land of desire full soon. So the wild cymbals clang and the shrill songs burst on the Egyptian air.

But then, in the story of their going, we come across those words that make our heart stop astonished: "God led them not by the land of the Philistines, though that was near."

Instead of the near, quick way: south-eastward into the desert they wander. Over the rocks and the sand, over mountains and dry river beds and endless wastes. Day after day, week after weary

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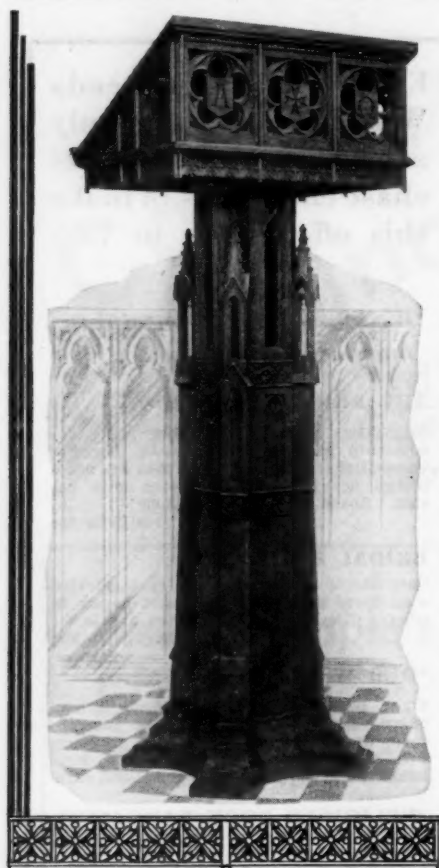
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week; month after month, until even the dreary unfulfilled years multiply and become a-many. The water gives out and food disappears. Sickness attacks, sin sweeps their ranks and enemies hem them round until their hearts are heavy within them and wails of despair sound on the desert air. Forty long years of that!

It was the long way 'round for the Hebrews. But at long last they arrive—gloriously.

And that is just about like life itself, life in any of its departments. So it is in the building of a church. Not the short way of the Philistines. But the long way of desert discipline. So is it with the building of a life. Not the easy way of early arrival. But the long way of character proving. Like Jesus after his temptation experience and wilderness decision.

So, also, is the road to a solid personal faith. When discovery of and glad commitment to Christ comes, why not the short, easy, open way quickly into the presence of the King? Why not keep that newly pure, gloriously idealized soul-life always pure and free from temptation and sin? But no, somehow even here God leads that soul by the hard, long way 'round. Down into many a valley of shadows and humiliation; up over the rocky steeps of struggle and stumbling; through seemingly interminable deserts of spiritual thirst. And the heart faints within and we feel that God has gone off somewhere and forgotten us indeed.

Yes, life is like that! And how, sometimes, would we take life and remake it in a more desirable mould, like old Omar, the Persian tent maker:

*"Ah Love! could You and I with Fate conspire  
 To grasp this sorry Scheme of Things entire,  
 Would not we shatter it to bits—and then  
 Remould it nearer to the Heart's Desire!"*

But after all, would we do well so? In our wandering of the Long Way, we see but from one direction: God sees from both directions. Maybe, after all, the long way 'round is His way and, ultimately, the good way after all. Looked at from God's point-of-view, we may come to see that the Hebrews actually needed that hard experience in order that they might be prepared for their Promised Land.

There was a matter of appreciation of new values. Slaves they were and they had to learn the feel of freedom and the ways of freedom, and appreciation of a number of other things too, not the least of these being—God.

There was the matter of purging also. Their old slave mind, slave softness, slave psychology had to be purged from their souls before they could stand firm in the enemy-infested land to which they travelled.

There was a matter of discipline. For all their actions proclaimed that they knew not how to conduct themselves as freemen, yet. How to obey, how to command, how go forward, how fight, how to worship—these they learned by the hard way of the desert discipline.

And there was the matter of character development. Strong character comes by the process of the tempered steel, the fire, the water and the heavy hammer on the hard anvil of life.

The things that the Children of Israel forgot until long afterward were: that God was with them all the time, to care, to understand and to lead. That they were growing mightily by the hard process. That they were bound to win through so long as they went courageously forward, forward with God. Ultimately, they did arrive—and gloriously.

So, Courage! comrade of the hard Long Way! The time is not yet to lie down and give up. But, putting one foot ahead of the other, in whatever of anguish may come our way, we press on—on to the promised land—with God.

### An Envable Biography

*(Continued from Page 567)*

Not so some, but to every one, He uttered these great words, "Go, make disciples, teach them." To serve, is Christ's program.

More, though, Paul tells us. David served—but mark it: "David served in his own generation." God has given us every one capacities for service; He has surrounded us every one with opportunity for serving. It is possible David's case will help us little in serving this generation, for we cannot serve well unless we understand this generation. Current newspapers, magazines, periodicals, are not a vastly great help in understanding our generation. But if we will study the God who made all the peoples of all generations, with hearts, minds and longings like His own—if we will see the peoples of every generation groping after God and after goodness like God's, if we will sense the heart-cry and the heart-need of any generation, we will know the heart-cry and the heart-need of every generation, including this generation—and our life-call it to minister to this same old universal, never-changing heart-cry and heart-need.

If one day penmen of earth and penmen of heaven are to be able to write of us such a biography as Paul wrote of David, then assuredly we must serve, every one of us—we must serve God's purposes—and we must serve God's purposes in our own generation.

Let us go, in the ways of His choosing, through service to greatness.



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# ◆ ILLUSTRATIVE DIAMONDS ◆

*Selected by Rev. Paul F. Boller*

## RELIGION AND IMMORTALITY

It was in a Christian Church and at the hour of worship on the Lord's day. A man arose to speak and incidentally to make an appeal for financial aid for a certain institution. He told of a young man who had recently come into a strange city to try his fortune. On his first Sunday in that city he went to church, possessed with the sense of loneliness that usually falls upon a stranger in a strange land. A woman in the choir sang one of the old songs about the heavenly land that has comforted many a heart. After reciting the details of his story, the speaker drove home his point after this manner: "That young fellow did not care to hear about the country on the other side of Jordan. He was interested in this world and needed a few points on it." Then he proceeded to berate otherworldliness, insisting that we take care of the present world by contributing to his cause and let the next world take care of itself. All this was done in the name of the risen and ascended Christ.

This is a very common way of evading the Christ-given gospel of immortality.

We need make no war against everyday practical religion. We need infinitely more of it in this sordid world than we have ever had. But we do need to protest most emphatically against any attempt to belittle the Christian's hope of immortality. It is worldliness and not otherworldliness that is working havoc in the church.

Costen J. Harrell in *Walking With God*; Cokesbury Press.

## SUPPOSE THERE WERE NO GOD!

Not so long ago an eminent psychologist sent out a questionnaire to a group of men and women asking them to answer this question: "If you became convinced that God did not exist, would it make any difference in your life?" The replies, as one may well imagine, were varied. Some said that it would make no difference at all. One said that it would make him feel lonely in life. Another said that it would make him afraid to face either life or death. And still another said: "If I became convinced that God did not exist, I would destroy myself." This last reply seems very extreme. But those who are ac-

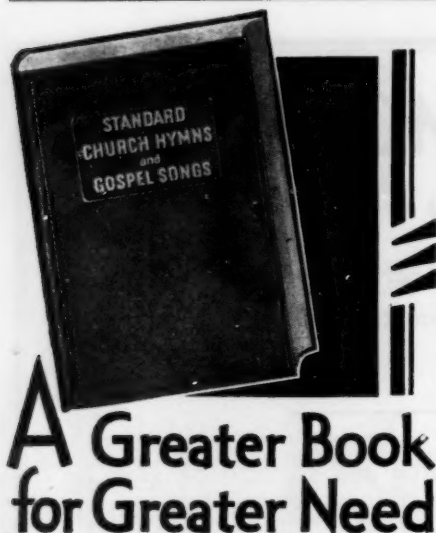
quainted with the dynamics of ideas, will not question the sincerity of the reply. An idea may destroy and may give life. It may wound and it may heal.

Abba Hillel Silver in *Religion In A Changing World*; Richard R. Smith, Inc.

## EASTER'S EVALUATION OF LIFE

In his great novel *Joseph Vance* William de Morgan pictures his hero walking along the street when through an open window Joseph hears piano music. Someone was playing the Waldstein Sonata by Beethoven. Listening, Joseph experienced that sort of persuasion which comes by some direct authentication to the heart and he said there was something in that music "which proves the immortality of the soul." We cannot overlook the fact that to those who have come to share most completely Jesus' point of view toward life there has come conviction, like his, that for death to terminate man's career was unthinkable. I do not find anywhere else a like conviction and assurance; except for him it is hard to take other than an agnostic position.

David R. Porter in *Ventures In Belief*; Charles Scribner's Sons.



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### THE WONDER OF EASTER

It is wonderful to be a Christian. It is wonderful to have a world with an Easter morning in its history. Suppose there had been none, and that the universe's last word had been a cross instead of an Easter morning; then on that cross the sons of men would have been forever tortured with the Son of man. But now, since life's last word for me is to be Easter, I do not mind if life's latest word is a cross. What can life do now, what is left for it to do, since Life has done everything?

It is still more wonderful to be a Christian when all of this becomes actualized, concentered, available at Pentecost. Here this Jesus of history becomes the Christ of experience. The seemingly Nowhere becomes the Now-here. And that heals us.

E. Stanley Jones in *The Christ Of Every Road*; The Abingdon Press.

### THE LACK OF SPIRITUAL ZEAL

Ours seems to be a day in which people can become excited over nearly anything except religion. The most superficial matter, in which we become interested, can arouse our emotions. Most people, however, seem unwilling to let Christianity, the deep experience of the heart, affect their feelings. Those who attend the Church services expect to hear the essay on Sunday, the talk at prayer meeting, and the address on some special occasion. But for some heart-stirring appeal they do not look. The service in which the fires burn brightly is all too exceptional. Most modern Churchmen live cool religious lives. The thermometer is low. They cannot stand too much heat in their religion. The nerves must be held in under control. A reasonable amount of external form is in order; but they will not give their hearts to the spiritual cause with an abandon. A favorite text for hosts of Church people to-day is: "Be not righteous over much."

G. Ray Jordan in *After Pentecost*, What?; Cokesbury Press.

### FIRST-HAND EXPERIENCE NECESSARY

The Chinese have a proverb, "The frog at the bottom of the well should not speak about heaven." Those who react to the religious life with indifference, self-satisfaction, and skeptical disdain are like the frog, away down on a low level of isolated darkness, blind to the life they might enjoy. Let them lift their heads into the light and grasp the concepts of the religiously minded today, feel the uplift of a spiritual enterprise, and sense the great urge to God that fires men with divine aspiration.

If I stand up in a meeting of surgeons and deny half the established technique of the operating room, I deserve to be hooted because I know nothing first-hand about surgery. This is a close parallel to the man who claims to be too liberated for religion because he is talking when he knows nothing of the vital forces of life!

Robert M. Bartlett in *Christian Conquests*; Cokesbury Press.

### IN STEP WITH JESUS

There was once a foolish mother who went to see a review. When her son's regiment marched past she looked for her boy, and came home proudly saying, "All the troops were out of step but my John!"

Now if Christian life is to be a march and not a straggling rabble, there must be someone to set the step—someone who knows how big a step we can take, someone who remembers the burdens that are being carried, and can set the right step, neither too fast nor too slow.

There is Someone Who is wise enough and thoughtful enough for this. It is Jesus. He knows how to set the step; and Christian life means just walking in step with Jesus. That is what He meant by His "yoke." It just meant walking side by side and in step with Him; and the next thing Christian life means is walking in step and in rank with each other.

Stuart Robertson in *Tigers' Teeth*; Richard R. Smith, Inc.

### CHRISTIANITY'S BATTLE AGAINST EVIL

No religion has taken the battle against evil more seriously than Christianity. There is no form of evil which Christians have not fought with all the resources that the knowledge of the time has made available. Where there was sickness they have established hospitals. Where there was ignorance they have founded schools. Where there was injustice they have been among the first to protest. We think of Father Damien and his mission to the lepers of Molokai. We think of Florence Nightingale and her service in the hospitals of the Crimea. We think of David Livingstone as he matched his unaided skill against the open sore of the world. There is not a country to which Christian missionaries have not gone with their ministry of service, not a people or race which has not experienced the uplifting and reconciling influence of Christian love.

William Adams Brown in *Pathways To Certainty*; Charles Scribner's Sons.

### FALSE IDEAS ABOUT GOD

If we believe in God, what kind of a being is He? Is He a God made in our own image? Whom do we really worship? James says one may believe in God and yet be a monster. Dean Inge in one of his essays says, "The really important question is not whether God exists but what we mean when we use that word." Perhaps the greatest tragedy of history is that so many professing Christians misrepresent the character of God. When Homer Lane asked the children of his reformatory one day what they would do if God were to come and visit them, they all agreed they would run away and hide. Who that has read the life of Maxim Gorky can help realizing the evil effects of a false conception of God. It is truly a grim and terrible tale. The father died when Maxim was still a baby. So the mother took the child to the home of her parents. The grandfather was a stern, cold, cruel man. He would punish the growing boy unmercifully. He was most particular on going to the confessional. He would talk about God but his God was an awful creature. The old man's God filled the child with terror. Can we wonder that Maxim Gorky grew up to have a hatred of everything religious!

M. J. MacLeod in *When the Morning Wakens*; Doubleday, Doran & Co.



## GROUP PLAN FOR CHURCH SOCIALS

Park Memorial Baptist Church of Springfield, Massachusetts, is trying out successfully a plan whereby the whole parish is divided into five parts for the monthly church socials known as Pleasant Friday Evenings. Group I entertained the church folk with "Ye Olde Singing School." Group II is already well underway for a plantation minstrel and Group III has selected the Cast for a three-act play.

This method of providing entertainment for the church at large brings many new people to the attention of the church folk, and is the cause for a larger circle of acquaintances and friends among the regular attendants. It also provides for a variety of programs and prevents the well-known talent from always occupying the prominent parts in every entertainment.

## LAYMAN'S CLASS IN THEOLOGY

"A CLASS IN THEOLOGY" is being conducted at the Second Presbyterian Church at Rahway, under the leadership of the pastor, Rev. James W. Laurie, during the midweek hour. The course is designed to interpret simply the beliefs of the church, especially to elders and deacons, but also to other interested laymen. A committee of fifteen representatives of the various church boards and organizations, has promoted the course. "A Brief Statement of the Reformed Faith" is being used as a basis for the discussions.

## HEROES IN THE PULPIT

Let no man go into the ministry who is afraid of men. The pulpit coward is the greatest handicap from which the church of God suffers. Men too timid to speak out are unworthy of the man who died upon the Cross because he refused to keep still. Jesus admired and demanded courage. "Don't be afraid"—the exhortation was always on his lips. We expect courage in an army. In time of war everyone knows that cowardice is contemptible and unpardonable. The preacher is always on the battle front. He is always being fired at, and the extent of the opposition to him is measured by the force which he brings to bear against those who love evil. If he whispers he may escape; if he lifts up his voice like a trumpet he is doomed. "If any man will come after me let him take up his cross, and follow me." That was said for every Christian, and especially for preachers. The church of Christ is cursed by cowardice in the pulpit and in the pew. We shall have more reformations when we have more reformers, and we shall have more reformers when we have more heroes in the pulpit. What difference does it make whether a man is a B. A. or an M. A. or an S. T. B. or a D. D. or a Ph. D. or an LL. D. if he is a coward?

Charles E. Jefferson in *Christianizing A Nation*; Doubleday, Doran & Company.

Not from gray hairs authority doth flow,  
Nor from bald heads, nor from a wrinkled brow;  
But our past life, when virtuously spent,  
Must to our age those happy fruits present.—*Denham*.

# Churchly Campaigns will Succeed—in 1931

The question is asked: "Can church debt and building fund campaigns succeed in 1931?" We answer: "Yes, if there is a real need, the average church can raise a sum that will astonish most of its members, during 1931, in spite of economic conditions."

During January, 1931, the poorest campaign month in the year, eight churches completed splendid financial campaigns with our help. Many other churches, in New York, New Jersey, Penna., Florida, Ohio, Illinois, Missouri, Kansas, Iowa, Wisconsin, Oregon and California, have completed or will complete campaigns before Easter.

## Successful Campaigns in January—Four Examples

I. NEW BUILDING: \$25,000 Expected—  
\$36,800 Subscribed

"\$36,800 raised by our church of working people. \$25,000 was the average expectation. Because of economic conditions, some expected only \$15,000. Our leaders declare that we could not have done it without your help—leadership, methods and program."

II. DEBT UNPOPULAR: \$20,000 "hoped"—  
\$23,500 Subscribed

"Our debt was unpopular. We thought we would do well to raise \$20,000. \$23,500 was raised, and we expect more. The spiritual life of our church deepened . . . this result even greater than the financial."

## III. GOAL OVER-SUBSCRIBED

"To go \$2000 over our goal of \$20,000, during the siege of unemployment, far exceeded the expectations of our most optimistic officers. The efficient and spiritual manner in which our 'Loyalty Crusade—Financial Campaign' was carried through under your guidance left our church stronger, financially and spiritually."

IV. ANNUAL BUDGET INCREASE—  
Campaign Yields \$64,000

"\$64,000 for the coming year's budget subscribed, Mr. Long reports. He estimates another \$10,000 will be received from basket offerings and from old pledges not yet renewed . . . a great many new pledges . . . our financial status much better than ever before."

## 150 Successful Campaigns in 1930—Why?

During 1930, scores of pastors and laymen wrote to us, in effect:

"Our people are rejoicing in financial success beyond all our hopes; and in unexpected spiritual blessings including notable increases in church and Bible school attendance, more people praying and working, better cash payments on budgets and building funds—impossible but for your experienced counsel, the leadership and guidance of your consecrated and competent staff; your superior plans and policies as to preparing for campaigns and for cultivating conscientious and prompt payments, without undesirable reactions."

A leading LUTHERAN layman, an attorney in Washington, D. C., writes:

\$85,000 raised in June, 1930, with your help in spite of the worst financial depression in years, by the 500 members of our ST. PAUL'S LUTHERAN church . . . \$20,460 cash paid on pledges within six months . . . our building already under way . . . without your help it could not have been done.

Our Building Finance Campaign Committee faced three alternatives:

First: a "home-made campaign," with all the uncertainties and weaknesses of inexperienced management. This policy was at once discarded as totally inadequate and doomed to failure.

Second: a commercial agency, with high cost and high pressure, but with lowered spiritual vitality after the drive. The Committee rejected this policy because, however efficient a campaign of this type, its effects are too often damaging to religious standards and morale.

Third: your Church Building Campaigns Bureau, with moderate cost, religious standards and sympathetic handling. Your "Churchly Campaign Service for Churches" was our unanimous preference. The wisdom of our choice has been amply demonstrated by the results.

HARRY T. DOMER, Chairman Campaign Committee.

A leading METHODIST EPISCOPAL Pastor, Rev. Willsie Martin, D. D., wrote:

Eight months after the Wilshire METHODIST EPISCOPAL Church of Los Angeles raised \$180,000 in a campaign conducted with the help of the Church Building Campaigns Bureau, it is more than satisfied that it secured your services for the campaign, which in its conduct and in the aftermath has been highly satisfactory. In spite of the serious financial depression, money has been flowing in steadily on pledges while the spiritual inspiration and uplift abide.

A campaign chairman from "slow" Philadelphia, reports "speedy" collections:

"We have already collected, in 8 months, over \$40,000 on the \$90,000 raised with your help in May, 1930. This collection record is as amazing as the fact that our campaign yielded \$90,000, or \$15,000 more than our goal in a year of depression."

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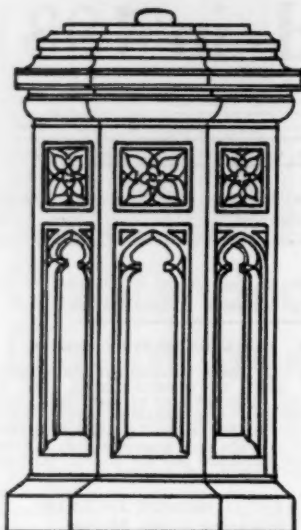
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# « WHAT TO DO IN APRIL »

### Special Days

April 3—Good Friday  
April 5—Easter  
April 25—St. Mark's

### Notable Birthdays

April 3, 1783—Washington Irving  
April 6, 1649—Elihu Yale  
April 7, 1770—William Wordsworth  
April 12, 1777—Henry Clay  
April 13, 1743—Thomas Jefferson  
April 15, 1861—Bliss Carmen  
April 23, 1564—William Shakespeare  
April 25, 1599—Oliver Cromwell  
April 27, 1822—U. S. Grant

### What To Do In April

Easter comes early in the month, and it goes without saying that it challenges the attention. The Lenten Season has drawn to a close with its special effort in cultivation of the spiritual life of the church. The harvest of special effort along evangelistic lines is now to be reaped. Easter, therefore, is a most joyful occasion, viewed from many different angles. Great attention should be given to the preparation of a splendidly inspiring service of worship on this day. There is an opportunity for extra music. In churches where departure from an established order of service is permissible the opportunity presents itself for a truly beautiful and symbolical service.

### Holy Week

More and more the holding of special meetings throughout Holy Week is becoming a cooperative movement. All the churches should, if possible, unite in union downtown meetings. Usually the theater or theaters can be secured for these meetings. They should not be over thirty-five minutes in length, so as to allow those in attendance during the noon hour to get a hurried lunch. Begin promptly and close promptly. Local ministers can do the preaching, but where the community can stand the expense it is advisable to bring in some outside speaker of note. There is drawing power in a new voice. Advertise extensively. Secure the cooperation of the various civic clubs, which will often attend the noon meetings in a body, going from the meeting to their luncheon.

### Thursday Evening

On Thursday Evening of Holy Week there can be held a great union communion service. The pastors of the several churches cooperating can serve the elements, and one of the number can be chosen to preside. Such a service unites the members of the various churches in a sacred bond of Christian fellowship as in no other way.

### Good Friday

There are several possibilities in the observing of this day. In some communities all business houses close from twelve to three o'clock. Services may be held in the churches during a part or all of this time. A series of short talks on the Seven Last Words by seven of the ministers of the community will make an

### LIGHT FROM THE HOLY SEPULCHRE



By Paul H. Yourd

Jerusalem, today, at Easter time, is the scene of a unique ceremony, of uncertain origin, but associated certainly with the ritual and symbolism of the early church. It is the ceremony of the Holy Fire.

Participated in by several sects of the Christian faith, the ceremony is essentially a rite of the Orthodox Church and is presided over by the Orthodox Patriarch. It takes place in the Church of the Holy Sepulchre. The Patriarch, after a ceremonial procession, disrobes of miter and vestments before the doors of the Sepulchre, which he enters, together with the Armenian bishop. The doors of the Sepulchre, traditional burial place of Christ, are then closed and sealed with a white ribbon and wax.

All available space both within and without the church is occupied by a great throng, tense for the critical moment when the Holy Fire shall appear from the tomb. All lights in the great church are extinguished. Suddenly the burning torch is received from the tomb by an Orthodox priest who rushes to light the lamps on the altar. Candles and lamps held by the pilgrims are lighted from these, until the entire church is again a blaze of light. From the church the light, visible symbol of the resurrection of Christ, is carried throughout the city and to distant parts of the world.

Thus, by a simple symbol, in a gorgeous setting, the resurgent truth, that Christ is the light of the world is proclaimed.

Light, for the path of life along the highways of joy and pain, into the valley of the dark shadows, and westward with the setting sun into the last great adventure of death!

Thank God for the light that burst from the tomb on the first Easter morn.



acceptable program. Between each talk a hymn or an anthem or a solo may be sung. At night a service of music can be arranged for and the cantatas "From Olivet To Calvary", or "The Seven Last Words of Christ" may be sung.

#### Easter

People expect to go to Church on Easter. Prepare the most attractive service that you can. If ever there is a time when the church ought to be made beautiful it is at Easter. Decorate the church. Appoint a committee well in advance to look after this. One source of securing Easter flowers is to have people bring them, especially Easter lilies, in memory of their beloved dead. Have the best music possible. Preach an appropriate sermon, but, because there is an unusually large crowd, do not bore them to death with an unusually long sermon or service. Beauty and inspiration are often found in small packages.

#### Outdoor Easter Service

A unique way to celebrate Easter morning is to have an outdoor sunrise service, where weather conditions permit. This service can be held either by an individual church or by a group of churches. A huge cross, twenty to thirty feet high, may be erected. Grouped about this cross would be the choir and the minister. Around the cross in a semi-circle should be the worshippers. Wherever possible woodland effects should be utilized. With appropriate hymns, Scripture, prayer and a sermon the occasion can be made a memorable one.

#### The Young People and Easter

Still another plan is for the young people of the community to get together for a sunrise service, usually at some church. The service can begin at six o'clock and continue for an hour. If there are suitable accommodations a breakfast can then be served at the church. This gives opportunity for fellowship and acquaintanceship, especially if there are several cooperating churches.

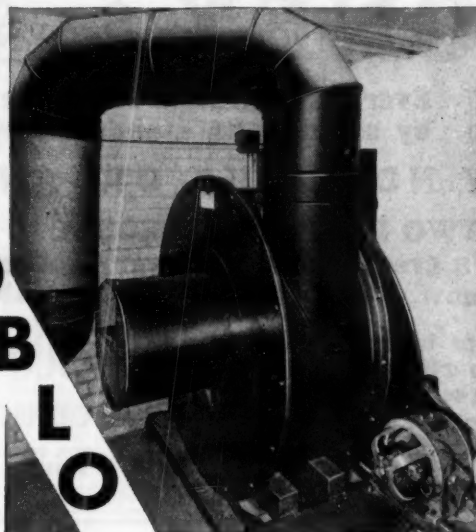
#### New Members

Many churches utilize Easter for a great in-gathering of new members. The method to be used must suit the church and the community. With some it will be a revival, modeled after the traditional forms of such a plan. Others will achieve the desired end by an intensive program of personal work. The Sunday school is one of the most fruitful fields for recruiting church members. Several weeks before Easter the pastor should have organized a class of young people from this department of the church. From these and other sources a group of people can be secured for membership in the church.

Some churches have adopted the custom of receiving new members into church fellowship by a public recognition service, either on Palm Sunday or Easter Sunday. It is truly an impressive sight to have those who have made a confession of faith during the Lenten Season gather around the pulpit at a public service and receive the right hand of fellowship from the minister. Of course, the various customs peculiar to the churches of different denominations must be observed.

After the Easter in-gathering do not forget the new members. Arrange as

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Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Off'g	
1	Mr. Gressman	12	6	10	17	9	6	55	
2	Mrs. E. Collins	10	10	60	18	14	9	14	
3	Miss Deering	14	11	71	19	10	7	12	
4	Mr. B. Dietrich	10	8	54	Beginners	44		1.28	
5	A. L. Jackson	15	15	93	Primary	86		1.54	
6	H. Martin	9	9	75	Junior	112		3.03	
7	Windfield S. Day	8	7	10	Visitors	4			
8	E. Gardner	14	13	89					
9	Edwin Carroll	8	8	71	Roll Day Sun. Sep. 18				
10	W. Adams	116	85	470					
11	Albert Livingston	73	53	338					
12	Miss G. Holmes	26	25	178	Tutor	776		31.18	
13	C. Williams	52	45	89	Last Week	653		29.29	
14	Mr. W. Potter	21	20	237	Birthday			4.73	
15	L. Brown	54	27	15	Bibles			13.33	
16	Louis Gertler	75	59	495	Missionary			49.24	
Membership Aim 800				Entertainment on Tue Eve Oct. 4					

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soon as possible for a social gathering. The feature of this will be the welcoming of and getting acquainted with those who have recently united with the church. Have an attractive program. If desired, a more formal reception can be held.

### Relaxation

Usually after Easter there is a need for a bit of relaxation, in view of the strenuous program that has been undertaken by both church and minister. There is nothing serious about this. The traditional remark of St. John should be remembered, "The bow can not always be bent". Wherever possible make an exchange of pulpits with some neighboring minister. It will give a chance for a few days rest from the grind of sermon making and afford the physical, intellectual and spiritual relaxation needed.

### After Easter

After these few days of rest and refreshment pick up the loose ends. There are some people who did not join at Easter time and who ought to be enlisted by the next communion. Mother's Day makes a good time for receiving new members also. Take a long look ahead. Plan your work for May, June and July. There are several important events to be thought of: Mother's Day, Children's Day, baccalaureate sermons, and summer camps. If you are at all inclined to deliver commencement addresses, now is the time to make your dates. Perhaps with the many things that ought to be done there can still be found a day to go fishing. Here's hoping you catch a big one.

### TRUE WEALTH

#### THE SPIRIT IN THE CHURCH

There is a lake I know which in the spring shows a clean and unbroken sheet of water; but by the end of August, the level of the water has so fallen that its surface is broken all over by sharp points of rock. The church is composed of frail, angular folk, but when its spiritual level is high, our pride and pugnacity are drowned out of sight in deep waters; when the level falls, our sharp points and rough edges appear and break the peace and the fellowship of the church. Euodias and Syntyche would not have fallen out at Philippi or the Corinthian church have broken apart into quarreling cliques, if there had not been a failure of spirituality in those churches.

Controversies in the church are symptoms of a low vitality; and when we begin to be at odds with one another, if we had any spiritual discernment, instead of fighting it out, we should begin to pray for the gift of the Holy Spirit. When men are more eager to make their own opinions prevail than they are for the peace and fellowship of the church, their trouble is not intolerance or dogmatism but a deficit of spiritual life—they have not had recent contacts with the Holy Spirit.

Richard Roberts in *The Spirit of God and the Faith of Today*; Willett, Clark & Colby.

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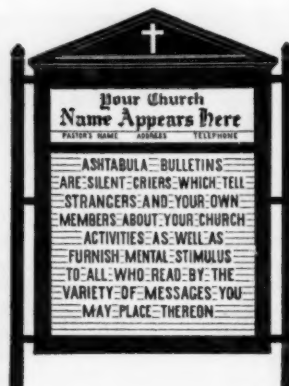
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# Wider Reaches Of The Ministry

## 1910-1920

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Why did a man who enjoyed the work of the pastor turn his back upon it and assume the almost thankless task of Anti-Saloon League promotion. Here is the answer. In this period also belongs the story of the effect of war on soldiers and ministers. This is the third in a series of articles covering a ministry of fifty years. The writer is still anonymous. But before the series is concluded we will make an announcement.

---

IN the second article of this series the writer, toward the close, made this remark: "During those seven years (referring to his first pastorate) he had learned how big and how little the ministry can be. He had learned the eternal difference between being the leader of the people in the great things of the kingdom of God and being their hired man in the petty trivialities of a village church."

But what he learned then was only a beginning. Nothing short of the far reaches of eternal life can measure the scope of any man's value to the kingdom. Its earthly reach is itself beyond estimate. The most difficult problem is to estimate the value of the churches one may lead in terms of the kingdom.

Two incidents, quite commonplace in themselves, helped clarify that problem. The first was an address I heard given by a Methodist preacher in Canada, during a Summer vacation, to the missionary society of a little country church. Among other good things he pointed out the broadening influence missionary study has on the woman who follows it. It helps her to visualize a world far wider than her own fireside and daily tasks; it acquaints her with facts, however meager, about women of other races and religions; it is a source of culture and provides a motive for a type of service that reaches everywhere. It was a new way of looking at missions, at least it was such to me at that time. I took the idea home to my own missionary society and they appreciated it. It typifies the great advance of missionary education in the churches during the decade from 1910 to 1920 and ever since. It perhaps helps to explain why women are more interested in the church than men—they give more attention to missions than men do and therefore get more out of the church.

The second incident was more personal. In the place of my first pastorate

lived a brilliant young lawyer. His wife and five children were in my church. He was otherwise connected. He had been a drunkard and reformed. He began to drink again and in less than a year had wrecked his career, laid his wife in an untimely grave, and scattered his children among relatives and institutions. Before she died I called on her and as I left she cried after me, "What will become of my children? What will become of my children!" I heard her screaming it half a block from the house. Right there I understood Moses's call at the burning bush. I knew what Lincoln felt when at the slave sale in New Orleans he vowed if he ever had a chance he would destroy slavery.

That woman's death made the town dry at the next election. But in the town and in the church were people who seemed to make it their business to nullify the result. I became disgusted with the church. I began to doubt if it was the "body of Christ," the sacred thing I had always believed it to be. I became restless in the ministry, at least in the church with which I was then connected. Every minister knows the feeling. The following Summer I went to Northfield and got myself straightened out. I returned determined to throw myself into the work, especially to win a certain group of men whom I knew to be "outer-edgers" of the church.

God took the will for the deed. Before Winter I had accepted a call from the State Anti-saloon League and served the following seven years as superintendent in three different districts, and as state treasurer and editor of literature. I spoke in nearly every city in the state and hundreds of towns in the regular Sunday work of the League. I helped organize many counties and towns and was in constant contact with ministers and churches, churches big and little, rich and poor, city and country, awake and asleep, of nearly every denomina-

tion. It was a ceaseless fight, a grilling, heart breaking task, poorly compensated and unpopular. But it had the appeal of the kingdom of God because it helped me meet the demand of my soul to fulfill the vow I made at that woman's house to battle the thing that laid her low. It touched the wider reaches of the ministry.

In that seven years I rediscovered the church within the churches. A church may be divided into four concentric groups, one of which I have suggested above: the inside-inners, the outside-inners, the inside-outers and the outside-outers. They need no description. In every church I visited there was the little group of the inside-inners, devoted, dependable, vital, spiritual.

They were not always officials. Sometimes they were quite uninfluential as that word is often used. They were the "remnant," the minimum ten that would have saved even Sodom if they had been there. They are the heart of Christ within the churches, the deathless seed of the kingdom of God. Oftentimes on a Sunday morning a fussy preacher would exclaim at the smallness of the audience, and complain that some of his "most influential members were absent." I came to understand perfectly the situation. I gave my whole attention to the "inside-inners" whom I knew were present. Every church, every great forward movement of history has had to depend on them. Christ filled His apostolate with them. Paul said God chose them to "confound the mighty." They are still the solid hope of the ultimate destruction of the beverage liquor traffic.

After those seven years I came back to the pastorate in 1913 and the next year the World War broke out. Until 1920 I was pastor of good sized city church during which strenuous time we built a new edifice in a fast growing residence neighborhood. At the close of that peri-

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## “ “ THEY SAY “ “

### Might be an Isolated Instance

Editor: *Church Management*

I want to protest a statement in the March 1931 issue made in an article by E. DeForest Leach. The statement is: "While I have always understood that the Presbyterian Church prospered best on Scotch whiskey, I had to wait until coming South to learn that it was the proper thing to open a bottle of smuggled whiskey before a Presbyterian elder, a Baptist deacon and a Methodist steward could proceed with a Y. M. C. A. business meeting."

I want to say that the statement is unfair, more or less false, and slanderous in effect, and sounds like wet propaganda. It may be true that something like this may have occurred in isolated instances cases as it has always been true that some men preach one thing and live another, just as many in the South cried out they were dry and yet voted for Al Smith.

It is a shame that you should have allowed the statement to get into *Church Management*. And further it may be said that the type of people who belong to the church in the South are the same kind of people who belong elsewhere. We have less foreign and anti-American elements in our population and so are probably more loyal, as a whole, to the ideals of puritanism.

W. J. Hearon,  
Malone, Texas.

### Deacons Never Touch Whiskey

Editor: *Church Management*

**I**N *Church Management*, March, 1931, page 438, you publish the following: "I had to wait until coming South to learn that it was the proper thing to open a bottle of smuggled liquor before a Presbyterian elder, a Baptist deacon and Methodist steward could proceed with a Y. M. C. A. business meeting." This statement is false.

In the first place it never happened. I challenge the author to give time and place. The remark is altogether unbecoming. It is misleading. The author should either give time and place or acknowledge the statement overdrawn. These men would be turned out of church for such an act. If such conduct should have been practiced once it was isolated. Publicity to it would either bring acknowledgment from the offender or create such an odium against

od we had a membership in the church of over seven hundred and in the Sunday school of over nine hundred. We had a young married people's class of nearly a hundred couples. Seventy young men and women went into the varied service of the Great War. I kept up constant correspondence with all of them and today I have in my possession a packet of letters from them while on the field that no money could buy.

In addition was the constant ministry to parental hearts anxious day and night concerning their absent young people.

the church and minister as would be nation wide.

Your contributor should make acknowledgment. Your journal should demand it. I accept the statement as made as one hundred per cent false. He never saw any such thing. His enthusiasm has gone beyond the truth. And if it has not he will give time and place, and I tell you no Baptist Deacon can hold his place, not even in the humblest church in America under the fire of publicity of such an act.

C. C. Cunningham,  
Kansas City, Missouri.

Editor's note: The item referred to was published only after we were convinced that the statement was based on an actual instance. As a journal *Church Management* is not interested in the prosecution of any church official or minister which is clearly an ecclesiastical affair. So we feel that the correspondent's demand for time and place of the offense that such action may be instituted is quite outside the authority of reputable journalism.

### Preserving Historic Material

Editor: *Church Management*

The reading of Frank T. Enderis' article on "The Office End of a Pastor's Study" was most refreshing and suggestive. There is another source for valuable historic data which he did not mention along with the scrap book idea.

I graduated from the seminary in 1925, and began the active ministry in September of that year. I have kept a file of my church weekly calendars ever since. In July of each year, at the close of that church year's work, I take these to a book binder and have him make up that year's edition of the calendar in one volume, with a cloth-covered cardboard cover. They are stamped on the front cover with the years of work they cover, for instance, 1925-1926, 1926-1927, 1927-1928, etc. I now have five of these volumes bound and right ready for constant reference at my elbow. The material for the sixth volume is half completed at this time. It is the most complete record I have of my ministry, and along with what I call my "Ministerial Journal", wherein I enter the records of baptisms, marriages, funerals, records of calls, etc., it forms just about the whole story. It has cost me \$2 per volume for each of these, and \$10 was never better invested by any minister.

Finley Keech,  
Rahway, New Jersey.

We were connected actively as a church in all the drives for money and men that during those years expressed the superb response of America to the call of the nation to help in "the war to end war." When the armistice was signed and the boys came home we turned the church inside out to welcome and feature them. The emotional strain was tremendous. And then something happened.

The boys accepted it all with a sort of grim endurance, but got away from it as soon as possible. We tried to organize a "Service Class" in the Sunday



school with a fine young lieutenant as teacher. It did not work. They did not want to be segregated and pedestalled. They wanted to be absorbed and let alone. Some had had their faith "blown to hell," as they expressed it, in the trenches. Some had scars on their souls as well as their bodies that did not help them to feel at home among home folks. Their return began that dreadful reaction against the whole super-heated propaganda, the fife and drum patriotism, the hollow idealism that had flung them like chaff into the tempest. Disillusionment and dismay gripped the hearts of many of us as we faced the stark realities of what war had done to our own flesh and blood. We began to doubt whether anything worth while had resulted from the sacrifice.

That mood of course has passed and today we can appraise values more coolly. Certainly supreme values have accrued to the church and to world from that experience of reaction. No minister who went through that experience with any degree of understanding or cooperation can ever again be a narrow nationalist. He saw the world whole and the inseparableness of all its units. Right and left the churches placed themselves officially on record as forever against war. They will never again approve a war of any sort officially. The nations themselves have accepted that position semi-officially in the Kellogg Pact. Nothing contributed more to that result than the wreckage wrought in our own nation's young manhood. The price of the war was too high for the value received. The blame was not on the boys; it was on the paganism of so-called Christian nations and their leaders.

Other values have begun to emerge from these volcanic days. The international mind they produced registered in the churches through the Inter-church World Movement. It was a magnificent conception, twin brother to the League of Nations. Each was unique in its field. Both were born of the same urge to reduce waste and establish good will that sprung from the reaction against war, war between nations and war between sects. Both had their origin in America, at least in the vision of American leaders. Strange to say the League of Nations was taken up by Europe and is the most substantial hope of the world for peace in existence today. The Inter-church World Movement was born and died in America, and America is not in the League of Nations. It is a fair question if Protestant church unity is not stronger today in Europe than it is here. There it was enhanced by the stark necessities of the situation. No possible estimate can ever be made of the utter devastation the war wrought among the European churches. Nothing less than

(Now turn to page 585)

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## Reliving The First Communion

### An Unusual Lenten Service

By B. Brooks Shake, Indianapolis

PASSION Week was approaching. In common with the other churches in our section of the city we were planning appropriate services for each evening. It had long been our custom to celebrate the Lord's Supper on Thursday evening. But somehow the service never quite seemed to meet our expectations. We have felt that on the night when we are celebrating its establishment as an ordinance in the Church there should be something about the service that would set it apart from all others. And this year we hoped to be able to accomplish that. But how could it be done? How could one make a communion service "different" without using the sensational and thus defeating the purpose of its celebration?

Meditating over the meaning of this service and the conditions under which it was first observed we thought of the disciples as they gathered around the tables with their Lord—their host—partaking of the bread and wine and being refreshed by the delightful fellowship. And immediately the question arose—Why not? But would one dare? No, it was not conventional—it must be wrong. But the thought would not leave. It remained; it persisted; and, in spite of our own doubts, and against the advice of our fellow-pastors who said it would be little less than blasphemous—it won. And so it was announced that our communion service would be "different" and as nearly like the original service as we could plan it.

We had long used the candlelight idea and found it helpful—so we decided that this would be a candlelight service (for candles would come about as near as we could come to the type of lights which were originally used).

Came Thursday evening of Passion Week. The art windows of our auditorium were lighted with flickering tapers. Soft strains of organ music greeted the worshippers as they stepped reverently into the holy atmosphere. No word was spoken—there was no visiting—no confusion (for strict announcement had been made on Wednesday evening concerning this and a placard above the door called it to their attention as they entered). The worshipper sat in silent prayer—with the organ peeling out those stately old hymns of the church that put the heart naturally in the attitude of prayer and praise. Presently the organist played one of the well known communion hymns in the singing of which the choir and congregation joined softly, singing from memory. In the light of an illuminated cross the pastor read from memory a Scripture lesson describing the first Lord's Supper—closing with the beautiful 14th chapter of John. And then he announced that we would observe the Lord's Supper as nearly like the first one as it was humanly possible.

Across the front of the church, in front of the chancel, had been spread two tables, each twelve feet in length, dressed in white linen—on each of which burned three white candles. At each table places for twelve had been set—five on each side and one at each end. The end chairs at both tables were used for specific purposes. The two chairs at the "inside" ends of the tables, nearest the center of the room, were draped in white and left unoccupied in order to help us visualize the presence of Christ, our unseen Host. Immediately in front of these chairs reserved for our Host, the elements were placed on the table. At



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the opposite end of the tables, facing the position of our Host, the chairs were to be used by those making their confession and taking their communion for the first time. Two ministers attended each table to expedite the serving. The communicants were invited to gather with their Lord at the table as they did on that night long years ago. Directed by the ushers, they came with no confusion. After being seated they were reminded of the real presence of our Host—which the draped chair helped us to visualize. They searched their hearts as though His eyes were upon them—and they made their confession as though to Him. The elements were passed, but the communicants were instructed to retain them until all at both tables had been served. Then, at a word from the pastor-in-charge, all partook of the elements together.

Somehow, in a way which was strange and new to us, we felt His presence and entered into real communion with Him. The service was more meaningful to us as we sat thus about the table with Him in the light of His cross.

The elements having been taken and their consecration made each group was dismissed and others took their places at the tables. When all had been served, "singing a hymn they went out".

Two hundred and twenty-four communicants were served at this service, and it was the unanimous expression that, instead of being blasphemous, or sacrilegious, it was the most impressive service they had ever witnessed.

At last we had found a communion service which fully satisfied us and left nothing to be desired; and it set this night and its service apart from all others.

#### WE CONQUER THROUGH FAITH

Those who have heard Captain Noel describe the Mount Everest expedition of 1924 remember his emphasis upon the three qualities which were demanded of all those who were allowed to participate in that great event. Those qualities, according to the Captain, were good health, experience in mountain climbing, and faith that the mountain could be conquered. This faith, the Captain said, was considered all-important, for it made a decisive difference in the spirit in which one approached the inevitable obstacles. With faith that the mountain could be and would be conquered these obstacles would appear only difficulties which ingenuity and heroic effort could remove. Without faith they might seem permanent conditions which forbade the venture.

It seems to me that the Everest expedition of 1924, in which Mallory and Irvine lost their lives in the final attempt to gain the summit, is a parable of man's struggle with evils which thwart the realization of such a supreme ideal as fellowship. Will those evils stand forever between man and the realization of his vision of the city of gods and men, as the final six hundred feet of mountainous rock separated those two heroic adventurers from their goal? We do not know. But we do know that the spirit in which men will deal most successfully with those evils is the spirit in which Leigh Mallory and his companion made their last effort to conquer Everest—the spirit of faith that the task can be accomplished.

Justin W. Nixon in *An Emerging Christian Faith*; Harper & Brothers, Publishers.

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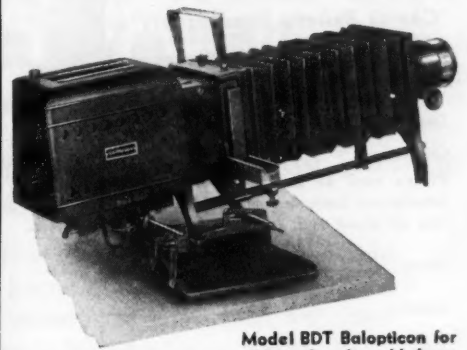
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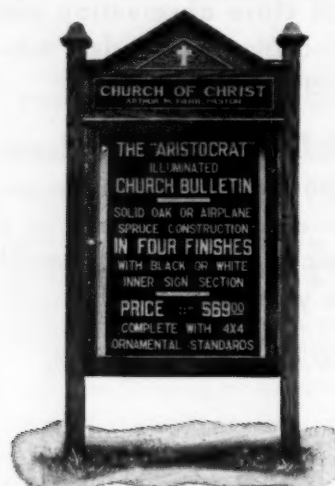
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# Country Churches Make Money

By Lelia Munsell

**N**O organization can be run successfully without some money. This is as true of country churches as of anything else. The plans here outlined have been tried out in different churches scattered over rural United States. They are not only workable, but have actually been worked.

Sometimes a new twist to straight giving has brought in more than just the old way. In one church each member of each family was given a written slip showing the amount asked of him, with the request that it be paid at a certain date, if possible. The slips were numbered to correspond with the list kept by the secretary and the results on the day set were very satisfactory.

The women of a Kansas church gave the eggs laid on Sunday and the men of the church each planted a certain acreage of kaffir corn, the seed of which was sold by a commission house free of charge.

Down in Arizona the members of a rural church fasted the first Sunday in each month for two meals and gave to the church what they figured they had saved. They all claimed that they felt better physically for the fast.

In another place a clever committee offered a prize for the biggest hen donated by any family, all the hens to be sold for the church. There was keen competition. In still another place donations of baby chicks were made and sold to advantage.

The old idea of making money grow has taken many forms and has always brought good results. In one place the men pooled \$100 and bought the crop of ten acres of alfalfa. The first three crops paid the rent, and they had the last crop for their profit. In the Ozark regions in southern Missouri a church building was largely paid for by the profits of a strawberry field set out by the pastor and cared for and marketed by the members. The women of one church bought stamped fancy work wholesale, getting it cheaper that way.

Each took certain pieces to make and they were sold at a bazaar. Another group invested in a bushel of popcorn, made it up into balls, and sold it at a profit of \$15 at a community gathering. One woman realized good interest on her investment by making and selling a hand lotion. Another woman bought fancy eggs with her dollar, hatched them and sold the chicks and invested the returns in a calf which netted the church through her between \$19 and \$20. In one community each family donated a small pig, the church paid for an estimated amount of feed till the pig was grown, when it was sold and the net profits given to the church.

Clever and original ideas have helped swell the fund for some country churches. A ten year old boy, who could make up to look quite a bit like a monkey, and who could stand on his head and do all sorts of "monkeyshines," gathered in tin cupfuls of silver at an all-day community affair. He was accompanied by a man with an old hand organ.

Selling flowers from their gardens was the idea of another group. Two or three took them to a nearby town each Saturday and sold them from a stand placed on a busy corner. An equally successful plan was the making and selling of apple butter. The apples and cider were donated and the women met to prepare the apples and boil down the butter, making a sort of picnic of it.

A novel twist to the quilt idea netted one church \$1,600. Each family sent letters to ten acquaintances asking them to give one dollar or more with the promise that their name was to be embroidered on the quilt, which was to be safely buried in a chest under the pulpit for twenty-five years. At the end of that time the quilt was to be placed in a museum.

The preacher in one church knew how to handle bees. The church bought the bees and hives and he cared for them, realizing for the church several hundred

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dollars. A camera contest was another paying venture. All the camera owners in the church were divided into two groups. They solicited everybody to buy their snapshots, and there were few families in the neighborhood who did not want a picture of something about the place. The side that made the most money in a given time was entertained by the losing side.

Knowing that fresh country produce sold well the folks of one church community gathered up their surplus and sold it in town on certain days. One church, near to a town and on a good highway, advertised a "Truck Garden Social." They arranged the garden products attractively in baskets, and also offered fruits, dressed chickens, fresh eggs, buttermilk and butter. There was music and games to entertain those who came to buy and who stayed awhile to get acquainted and enjoy themselves.

A thrift shop, open on designated days, made money. Any one who had anything to sell brought it to the shop, giving 25 per cent to the church for making the sale. A grocer in town, who found himself overstocked, paid a liberal commission to the women of one church for selling his surplus.

Summer picnics are money makers. Such picnics have been held in a number of places. They were advertised in town as well as in the community, with chicken dinners, bazaars, and other attractions. An old-fashioned barbecue, with all the trimmings, was a drawing card in one place, and a dinner cooked and served by the men proved so popular in another locality that it was made an annual affair. A country church in Dickinson County, Kansas, serves chicken dinners at least once a year to large Rotary clubs from two adjacent towns.

A five-day Chautauqua in one evening made money for its promoters. The evening was divided into five periods, each representing a day. Between the programs refreshments were sold. A "Mum" social advanced both fun and finances for another church. A small admission was charged, which covered the cost of refreshments, and every one who forgot and spoke during the evening was fined five cents. Everybody, of course, tried to make everybody else speak.

A human checker game was another successful novelty. The "checkers" were twenty-four girls, twelve in one color of costume, twelve in another. The checker-board was made of squares of cheesecloth corresponding in color to the costumes and held to the floor by adhesive tape. Admission was charged and two expert players manipulated the "checkers" according to the rules of the regular game. The interest in players and spectators was intense.

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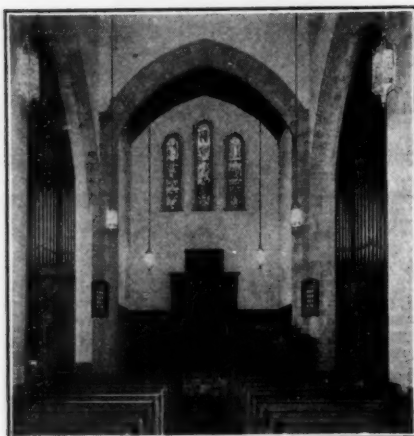
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## Dedication Of A Room

By Mildred R. Perrin

This service was used for the dedicating of the Alumni Room of Presbyterian College of Religious Education. With a few changes it can be adapted for the dedication of a class or club room.

**I—INTRODUCTION**

We are met here to dedicate this room, which is furnished by the Alumni Association, and is to be occupied by the President of the student body. Let us read the Bible story of some friends who furnished a room for a man of God to use.

**II—SCRIPTURE**

II Kings 4: 8-10.

**III—PRAYER (In Unison).**

O God, our Father, the giver of all that is good, we thank Thee for this college and this room. We pray that Thou wilt meet us at the door of this room so that we may enter its gates with praise and that within its walls may be a "place of quiet rest.

Near to the heart of God,

A place where sin cannot molest.

Near to the heart of God.

O Jesus, blest Redeemer,

Sent from the heart of God,

Draw us who wait before Thee,

Near to the heart of God."

**IV—LIGHTING THE CANDLES**

1—Christ (white)—by leader.

Song (in unison).

"Come to the Light, 'tis shining for Thee,  
Sweetly the Light has dawned upon me;  
Once I was blind, but now I can see;  
The Light of the world is Jesus."

2—Church (blue)—by President of College.

I light the candle which represents Christ's church. The students of this college are here to acquire wisdom and understanding so that they will be more able to carry the "Light of the world" to those who now sit in darkness; whether it be in Africa or in America. The Alumni of this college are working for Christ and His church, and leading others in the paths of light all over the world.

Song (in unison).

"How beautiful to walk in the steps of the Savior,

Stepping in the light, stepping in the light;

How beautiful to walk in the steps of the Savior,

Led in paths of light."

3—Home (flame colored)—by President Alumni Association.

I light the candle which represents Christian homes. It is our desire that you who occupy this room may find it "a friendly room, with welcome in the air that bids you rest, and throw aside your care." That you may make of it a homey room, one that will remind you of your mother and the home she made for you and your loved ones there, and that it may be consecrated by God's indwelling here.

Song (in unison).

"Jesus bids us shine, with a clear, pure light.

Like a little candle burning in the night;

In this world of darkness we must shine,

You in your small corner, and I in mine."

4—School (green)—by President of student body.

I light the candle which represents Christian schools. We wish to show our appreciation for this lovely room by renewing the vows of the dedication of ourselves to the cause of Christ and His church. While we are in school here, to diligently pursue our studies and also "to take time to be holy", for we know that "the world rushes on". If we are to have strength and guidance for our task, we must "spend much time in secret, with Jesus alone".

Song (in unison).

"Where He leads me I will follow,

Where He leads me I will follow,

Where He leads me I will follow,

I'll go with Him, with Him all the way."

**V—ROOM (In unison).**

"God's candles we, some burning high, some low,  
We see the flames as souls where'er we go,  
God's candles we. If set where dark or light  
It matters not, if we but keep His altar bright.  
God's candles we. Lit from His radiant flame  
If we burn clear and high, we glorify His Name.  
God's candles we. O may we brighter glow  
To lighten other flames, that flicker low."

**VI—BENEDICTION—by President of the College.**



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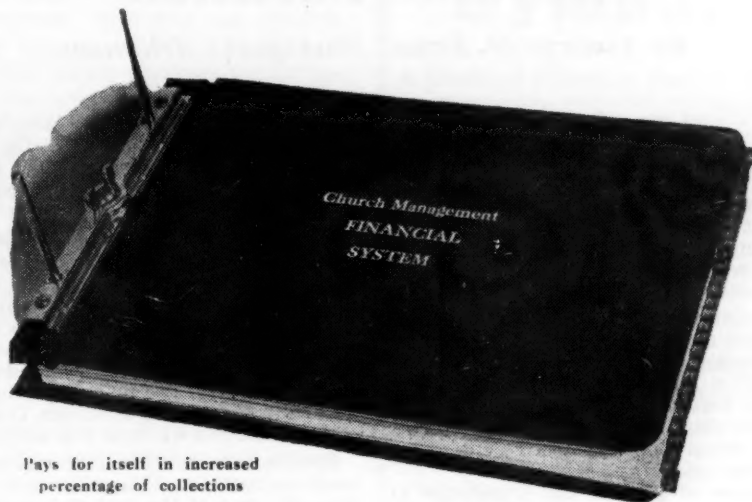
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## The Pastor Speaks On The Movable Partition

*By George Q. Fenn, Stuttgart, Arkansas*

**A**T least one article has appeared in *Church Management* from a church building consultant, and at least one from the manufacture of the required hardware, on the subject “Movable partitions,” and I am thinking that some of our worried ministers would like a word from one of themselves on the subject.

To begin with, I have read about everything on church architecture I could get my hands on, and have had time to read from *The Philosophy of Church Architecture* written in the days of emphasis on “Worship” by an architect-preacher, to the latest bulletins issued by denominational boards and bureaus.

Because of present day knowledge of the proper use of framing lumber, and the extensive use of steel, the old rigidity and strength argument for permanent partitions is little short of silly.

So far as “sound proofing” is concerned, the trouble with any type of partition is not so much with the permanence or movability of a partition, as it is with the completeness with which the partition fills the space, and the tightness with which openings in the partition are closed by doors, or windows.

*In actual use*, a single thickness of Celotex (standard) Masonite (not Press Board) Nu-Wood, or any one of several other similar materials, well fitted, with felted points, is just as nearly sound proof as the average double plastered wall on two-by-four studding. This statement is made after tests with watch-tick, pounding, singing, speaking, and marching, and as to the latter, a ceiling of any of these materials, for a basement room under an auditorium, will do more to do away with the movement noise, as well as insuring good acoustics, than any other treatment we have run across.

For the average church we suggest that carefully made and hung movable partitions of some of the materials suggested should be used, moderately, for four reasons:—

First—Some large rooms in almost every church at least occasionally need dividing, and to provide both large and small rooms to obviate the dividing is too expensive.

Second—Almost every church needs an expansive auditorium or sanctuary, to meet occasional demands, and keep the average congregation from looking dis-

couragingly small, in an otherwise large room.

Third—Part of the “sound proofing” and acoustical treatment can be embodied in the movable partitions, thus effecting some economy.

Fourth—Where a permanent partition is not essential, or where there is probability of needing a movable partition later, these suggested movable partitions can be put in when a building is built, or rebuilt, for less than the usual cost of double plastered partitions.

Observe that in the above we are not making any argument for or against either kind of partition under conditions where money is plenty, nor are we saying anything about the many highly efficient patented movable partitions, under the same conditions.

For economy and convenience, the movable partition most certainly has a place in both educational and ecclesiastical architecture.

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He walked our streets as on a lonely strand.

His country was not here—it was afar. Not here his home, not here his motherland,

But in some statelier star.

Life was his exile, earth his alien shore, And those were foreign faces that he passed;

For he had other languages, other lore, And he must home at last.

*Edwin Markham.*



## Wider Reaches of the Ministry

(Continued from page 577)

a miracle of God can ever explain the marvellous recovery they have made. They had to get together or perish, and that across national lines of hatred and age-old suspicion of which we here have no conception.

The Inter-church World Movement swept the American churches like the sound of Gabriel's trumpet calling the dead to arise. We all went into it in our characteristic American style. We do everything excessively. What killed the Inter-church World Movement? Briefly the error of thinking that a movement of the kingdom of God can be promoted in the same way that a Community Chest or a Liberty Loan can be promoted. We applied the technique of the latter, so well learned in the war, to the church movement. To illustrate, there came to my study sometimes as often as once a fortnight great packages of literature, printed in the most expensive form and containing the most elaborate schemes for running my church in all its departments. Dinners without end were held for conferences, mostly paid for by the central organization with funds not yet in hand.

All this publicity and propaganda culminated in one colossal blunder, the idea that the business of the kingdom can be run on the good will of the world. When the final effort was made to gather in the offerings of the church to meet the movement's mounting debts, the church people responded none too generously and the so-called "friendly citizen," the "outside-outer" of the church on whom so much dependence had been placed, simply was not to be found. He did not function. As one of the wise men of the church, a Scotchman, cannily put it, "The leaders of the movement took a gambler's chance and mistook it for faith in God."

But the experience was worth the cost if the church learned the essential difference between organized union and spiritual unity. You cannot take potatoes and beans and onions and cauliflower and by merely tying them together produce a common product. It takes the spiritual genius and technique of a Burbank to get that sort of a result. So is it with the kingdom of heaven.

One by-product of the war has been the bizarre revival of strange and supposedly settled theological discussions. The reopening of the fight between fundamentalism and modernism after the

war is a sample. The terrible strain that was placed upon a smug, self-centered faith in a benevolent Father in heaven by the ruthless horrors of the war forced thousands of thinking church people back against the wall, or drove them out of a church that had no adequate answer. No minister who has dared to let himself think honestly during the last fifteen years has escaped the utter horror of the abyss of complete despair. Many took refuge in the defence mechanism of loud reassertiveness. They repeated dogmatically and militantly the formulas of authoritative religion. Their favorite target was evolution, William Jennings Bryan their favorite apostle and Harry Emerson Fosdick their favorite devil.

To one who had gone all through that sort of thing back in the nineties the whole uproar seemed most belated and absurd. In those days I well recall the remark of Dr. Augustus H. Strong, President of Rochester Theological Seminary (Baptist) to the effect that we have so over-emphasized the love of God that we have transformed Him from a kind heavenly Father into a good natured old grandfather who will overlook anything. The war was a terrific illustration of the fact that God does not overlook the sins of men or nations. They reap what they sow. When they sow to the wind they reap the whirlwind. When they sow righteousness they reap peace. That is a lesson worth learning, cost what it may. There is no other explanation of the war that is equal to the problem, or that will permit any man to retain his faith in God or hold Him worthy of respect. I do not mean that God inflicted the war. I mean that men invited it by their own acts. God does not interfere with the working out of His own moral laws. When all the wreckage and all the benefits that attended the war shall have been summed up we shall find that the true answer to the favorite question of post-war days will be that God himself won the war. That fact will be seen more in its indirect than in its direct results.

Perhaps the greatest fact that emerges from the period between 1910 and 1920 in which the church is concerned is that we are today going through what amounts to a Neo-Reformation. A few have sensed it and attempted to interpret it. We are too close to it to understand clearly the full values for the kingdom of God that are embryonic within it.

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# The Selfish Lake

## A Children's Sermon

By Arthur L. Rice, Salt Lake City, Utah

YOU have heard of selfish people. I am sure. You have known them, and have perhaps had a hard time to keep from being one yourself. But have you ever heard about the selfish lake?

A selfish lake! How can that be? Well, what is a selfish person? Is it not one who always wants to be getting, but is never willing to share what he has with others? Always receiving—never giving—that describes this selfish lake.

This is a very large lake which is known all over the world, but it is very different from other lakes. One summer I spent a pleasant week beside a lake in the mountains, a lake from which there flows a beautiful river, winding down through the dry lands, watering the fields and orchards of the valley. But this selfish lake does not give away anything. Not a trickle. Not a drop. From every side lovely streams run into it, clear brooks of mountain water, but not one tiny rivulet flows away. This lake keeps all that it gets.

Still, that is hardly true. It tries to, but fails. This lake gives away no water to form a lovely river, but the sun takes away water by evaporation, so that the lake grows no larger nor deeper. In fact it is now much smaller than it was many years ago.

But through all these years of selfishness there has come a change over the waters of this lake. At first they were as fresh and sweet as were the little streams and rivers that flowed in from the surrounding mountains, but year by year the lake's waters have grown more bitter and salty. Now no one can possibly drink them, and how that water does smart and hurt when you get it in your eyes. Probably you have guessed before this that I am speaking of the Great Salt Lake, which your maps will show out in the state of Utah.

I do not care much for this selfish lake. Of course it is fun to lie and float in the water (for you cannot sink in it), but I much prefer to swim in another

# Songs Of The Heart

The following program was arranged by Flora M. Boyce and presented in the Wesley Methodist Church, Waterbury, Vermont. Its appeal was directly to those who follow the radio presentations of Seth Parker.

## WESLEY METHODIST CHURCH

Rutherford H. Moore, Minister

SUNDAY, JANUARY 25, 1931, at 7:30

## PROGRAM

Arranged by Flora M. Boyce

If you enjoy the Seth Parker Radio Hour you will appreciate this program.

Prayer		
Sketch on "Abide With Me"		
Abide With Me (Variations)	Organ	Flora Boyce
Sketch on "Ninety And Nine"		
Ninety And Nine		Mrs. Powers
Sketch on Hymns of Fannie Crosby		
Safe in the Arms of Jesus	Clarinet	Stanley Moore
Jesus, Keep Me Near the Cross		Mr. Kingsbury
Pass Me Not, O Gentle Savior	Cornet	Floyd Talbert
Saved by Grace		Mrs. Powers
Sketch on "Onward, Christian Soldiers"		
Onward, Christian Soldiers (Variations)	Organ	Flora Boyce
Sketch on "Let the Lower Lights be Burning"		
Let the Lower Lights be Burning		Frank Griffin
Sketch on "I Need Thee Every Hour"		
I Need Thee Every Hour	Clarinet	Stanley Moore
Sketch on "One Sweetly Solemn Thought"		
One Sweetly Solemn Thought		Geraldine Garvey
Sketch on "Tell Me the Old, Old Story"		
Tell Me the Old, Old Story		Mr. Rogers
Sketch on "America the Beautiful"		
America the Beautiful	Cornet	Floyd Talbert
Sketch on "Almost Persuaded"		
Almost Persuaded	Geraldine Garvey, Lena Michaud	
Sketch on "America"		
America (Variations)	Organ	Flora Boyce



sort of a lake where one will not choke if he happens to swallow a mouth-full of water.

There are people, too, who are like that lake. They never give away anything, never share with others. No matter how much they get they want to keep it all, and get more, but all the while they refuse to give to anyone else. And it happens to people as it has happened to this selfish lake. They cannot really keep everything, for we can only live in one house at a time, can wear only one dress or one suit of clothes at once. But the lives which are shut up like this lake get bitter and unhappy: they lose the greatest fun which one may find in life.

Boys and girls who are trying to follow in Jesus' way, and who are learning to be Christians, should be very sure to master this lesson, for the true Christian is never like this selfish lake. The pure, fresh lakes are the ones which give us our rivers and streams, and the lives which most closely follow Jesus are those which are most ready to give.

The happiest people I have known are those who are constantly giving to others. It may not be money which they are sharing—possibly they have very little of that—but none the less they give. The poorest person on earth has twenty-four hours in each day to spend as he shall choose, so he can give some time for others. We can give thoughtfulness, and love, and can be on the lookout for a chance to do some helpful deed. Even though your pockets may not hold a dime you can still give ever so much that will bring joy to you, and to the one who receives.

The time for boys and girls to begin is now. Selfishness is a habit which grows, and becomes harder and harder to break. So, when you are tempted to keep all that you have, remember the briny waters of the Great Salt Lake, the selfish lake that grows more bitter each year as it receives, takes all that it can get, but never, never gives.

## TWO PUBLICATIONS AT THE PRICE OF ONE

The First Presbyterian Church of Aurora, Illinois, recently discontinued its monthly magazine and concentrated on the publication of a four page weekly newspaper *The Aurora Presbyterian* and a Sunday bulletin. The pastor, Irvin S. Yeaworth, believes that the combined calendar and weekly paper containing both the weekly announcements and the service of worship serves neither purpose very well. But by transferring type from one paper to another announcements of importance appear in both without additional cost of composition. The weekly paper carries advertisements to help pay the cost of issuing it and it will be subject to second class mailing rates. All advertisements have been eliminated from the bulletin, and it reflects the spirit of worship. Here is an idea which other churches may use.

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### QUIET DURING THE PRELUDE

Working in a building almost barn-like, and most unworshipful, with a noisy, friendly congregation, it was difficult to secure a worshipful approach to the service. Conversation during the piano prelude was so loud and general as to almost drown out the music. Haranguing at intervals for a year resulted in many comments that "they" ought to be prayerful during the prelude, but the noise continued unabated.

In two weeks the desired change was wrought, by the simple device of taking my seat some three minutes before the prelude, and reading a call to worship BEFORE the prelude. After the prelude the choir makes its processional entrance, as before, but the pastor is already on hand.

Of course, something before the prelude is illogical. But it works!

L. K. Emerson,  
Paso Robles, Cal.

### "ENCOURAGING NEWS"

I have always been interested in maintaining friendly relations with the local newspapers, believing the minister and the editor have a great deal in common. A few weeks ago I commenced a special feature at the Sunday evening service that seems to have "taken" well. I announced that each Sunday evening I would read the "most encouraging news item of the week." I explained that by most "encouraging" I did not necessarily mean the most interesting, for some events might make interesting reading without having any permanent significance.

The "most encouraging" news may be the story of some significant project of peace in industry, or of progress in world peace, or of some indications of returning prosperity, or it might be some apparently trivial "human interest" story of some individual good deed. Members of the congregation were invited to submit suggestions for the most encouraging news of the week, though I reserved the right of final decision. In reading the item I always explain why it seems to me encouraging, and thus the item furnishes the text for a three or four minute sermonette.

William R. Catton,  
Montrose, Colorado.

### MECHANICAL AID FOR PASTOR'S STUDY

My study used to be in a capacious room at the church but now it is in a nice upstairs room in the parsonage. Of course I have my book shelves filled with about six hundred thoughtfully chosen reference books; my small filing cabinet where I carefully file my sermons after preaching with dates and place; then I have my larger filing cabinet where I carefully file clippings under many headings (four draws well filled; My gasoline "Ever brite" small heater for chilling mornings; my desk with its pigeon holes

for small and handy clippings and letters, its four draws right at hand; then there is the ever needed "Corona" and My Work Table.

It is roomy and spacious. On the back of it I have a tiled shelf. It is leaning back at about forty-five degrees, with a projecting base large and heavy enough to hold opened books. There while looking up a text or passage I can lay my Greek text, Moffat's translation, The Twentieth Century, Goodspeed's, and even a couple Commentaries, while with pen or typewriter I can work and at a glance I can scan the several pages lying open before me at an angle easily. Any minister who has not such an arrangement should have such a shelf made and attached to his work table without further delay.

H. H. McLeod,  
Marceline, Mo

### REDEEMER EMPLOYMENT BUREAU

How to bring the unemployed into contact with those who might possibly be in need of help was one of the big problems confronted as winter came on in 1930. In common with many other communities in the country, Utica, New York, an industrial city, had many persons out of work. Appeals were made in various ways to meet the situation. The Rev. Arnold F. Keller, pastor of the Church of the Redeemer (Lutheran) received a practical suggestion in November, on which he promptly acted.

An announcement was made that the weekly bulletin of the church would carry applications for work from members of the congregation who were unemployed. The kind of work desired and the experience of the applicant were mentioned, but no names were given. The connection between the possible employer and the employee was made by the pastor. Persons desiring some form of work, and any who wished to furnish an opening for such, gave their names to the pastor, and he did his best to bring the two together. This form of service to individuals and also to the community received favorable comment from the press of the city.

The institution is known as the "Redeemer Employment Bureau," though one of the city newspapers headed an item which explained this feature of church activity "Unemployment Reunion."

William J. Hart,  
Utica, N. Y.

### A CORPORATE MEETING

For the first time in our Parish, we held a Corporate Communion for all members of our various church organizations, including the vestry, on the first Sunday in October.

The following night we served a supper, without charge for all members of these organizations and their husbands or wives. Needless to say our Parish house was crowded.

This proved most successful in starting the church work in the fall after the



summer vacation, when so many are away, as each member of these organizations was called by a member of the committee for that purpose and the personal touch means so much.

You may be interested to know that our supper was entirely donated by the organizations. The scalloped potatoes were donated and collected by the Epiphany Circle; the meat loaf by the Parish Social Club, and the cabbage salad and relishes by the King's Daughters. Coffee, cream and sugar were given by the vestry; rolls and butter by the Sunday school teachers, and lemon pies were given and collected by the Ladies Guild and Auxiliary.

The cost of laundering the linen and dish washers was divided among the organizations, the cost of which was not \$2 apiece. The serving was entirely voluntary and during it, singing was enjoyed. After a short talk by our Rector, the remainder of the evening was spent in a social way.

This undertaking proved so successful that it has been unanimously voted to be an annual affair by all of our organizations.

Ethel T. Weeks,  
Niagara Falls, N. Y.

#### PRACTICAL THANKSGIVING

The challenge in the announcement for the services at Plymouth Congregational Church, Utica, New York, on the Sunday before Thanksgiving, in 1930, was met by a generous response on the part of the congregation. On the previous day those interested read in the city papers an announcement of the services which ran as follows:

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The response to that vigorous challenge was a liberal offering both of provisions and cash, and the poor of the city, in one of the hardest seasons of a decade, shared in the result of the preacher's courage and initiative in making his plea in this somewhat original and romantic form.

William J. Hart,  
Utica, N. Y.

These are they  
That strove to pull Jehovah from His throne,  
And in the place of Heaven's Eternal King  
Set up the phantom, Chance.—Glynn.

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That no particular scandal once can touch;  
But it confounds the breather.  
—Shakespeare.

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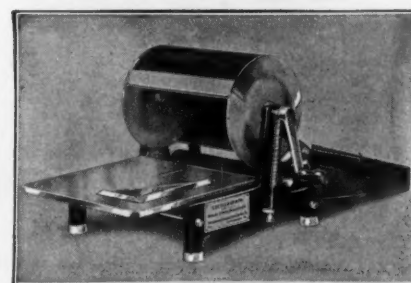
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# A Famous Sermon On "Malt"

By J. E. Williamson

**D**OCTOR DODD was one of the orators at Cambridge (England) many years ago, and his pulpit utterances on temperance greatly offended some of the students.

Some of them met him outside the city one day, and resolved to ridicule him. They asked him if he had not been preaching against drunkenness. He answered "Yes." They requested him to preach a sermon then and there and they would choose the text. He argued that a man ought to have time for preparation, but they insisted that he should preach in a hollow tree on the roadside from the word "malt". So he began:

"I am a little man, come at short notice to preach a short sermon from a short text in an unworthy pulpit to a thin congregation. My text is, 'Malt.' I cannot divide it into sentences, there being none; nor into words, there being but one. I must, therefore, of necessity, divide in into letters, which I find to be these four—M-A-L-T.

"M is moral; A, allegorical; L, literal; T, theological. The moral is to teach you rustics good manners. Therefore, M, my masters; A, all of you; K, keep off; T, tipping. The allegorical is when one thing is spoken of and another thing meant. The thing spoken of is 'Malt.' The thing meant is the spirit of malt, which you rustics make—M, your meat; A, your apparel; L, your liberty; T, your trust.

"The literal is according to the letters:—M, much; A, ale; L, little; T, trust.

"The theological is according to the effect it works. In some, M, murder; in others, A, adultery; in all, L, looseness of life; in many, T, treachery.

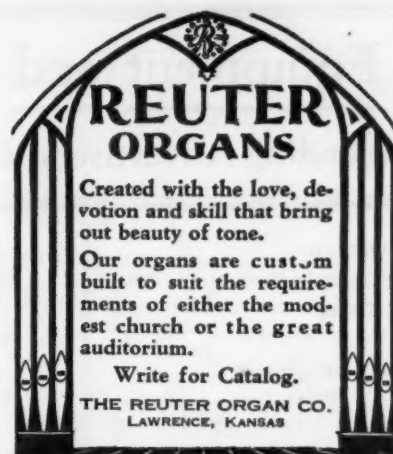
"I shall conclude the subject, first, by way of exhortation: M, masters; A, all of you; L, listen; T, to my text. Secondly, by way of caution: M, masters; A, all of you; L, look for; T, the truth, which is this—a drunkard is the annoyance of morality, the spoiler of society, the destruction of reason, the robber of childhood, the alehouse's benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbor's scoff, a walking swill bowl, the picture of a beast and the monster of a man."

The students, crestfallen, left him one by one. Needless to say, never again did they ask him to preach a text of their own choosing.

When you find that flowers and shrubs will not endure a certain atmosphere, it is a very significant hint to the human creature to remove out of that neighborhood.—*Mayhem*.

Appearances deceive  
And this one maxim is a standing rule:  
Men are not what they seem.—*Havard*.

Applause is the spur of noble minds,  
the end and aim of weak ones.—*Colton*.



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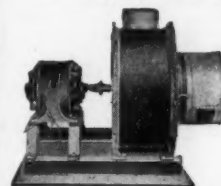
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—Christian Advocate.

\* \* \*

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—Claw.

\* \* \*

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"Pahson," replied a man, "if you will jess tie a stone to dat mule's tail he sho will keep quiet."

"Breddern and sistern," said the preacher, "let him who is without sin tie de fust stone."

\* \* \*

He who comes from the kitchen, smells of its smoke; and he who adheres to a sect, has something of its cant; the college air pursues the student; and dry inhumanity him who herds with literary pedants.—Lavater.



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**CHURCH MANAGEMENT**

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1931

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